The Goſpell of Saincte John.

The fyrſt Chapter. ✠

IN the beginnynge was the worde / ⁊ A
the worde was with
God: ⁊ the worde was God.
The ſame was in the begin
nynge with God. All thinges were made by it / ⁊ with
out it / was made nothinge /
that was made. In it was
lyfe / ⁊ the lyfe was yͤ lyght
of men / ⁊ the lyght ſhyneth in the darcknes /
but the darcknes comprehended it not.

There was a man ſent from God / whoſe
name was John. The ſame cam as a witnes
to beare witnes of the lyght / that all men
through him myght beleve. He was not that
lyght: but to beare witnes of the lyght. That
was a true lyght / which lyghteth all men
that come into the worlde. He was in yͤ worlde / and the worlde was made by him: and yet
the worlde knewe him not.

(Awne) is his awne people

He cam amonge his (awne) and his awne
receaved him not. But as meny as receaved
him / to them he gave power to be the ſonnes B
of God in yͭ they beleved on his name: which
were borne / not of bloude nor of the will of the
fleſſhe / nor yet of the will of man: but of God.

Fayth. maketh. vs yͤ ſonnes of god.

And the worde was made fleſſhe and dwelt
amonge vs / ⁊ we ſawe the glory of it / as the
glory of the only begotten ſonne of yͤ father /
which worde was full of grace and verite. ✠

mat. j. c
Luc. ij. d.

✠ John

✠ Iohn bare witnes of him and cryed ſayinge: This was he of whome I ſpake/he that cometh after me/was before me/becauſe he was yer then I. And of his fulnes have all we receaved/even (grace) for grace. For the lawe was geven by Moſes/but grace & truthe came by Ieſus Chriſt. No mā hath ſene God at eny tyme. The only begottē ſonne/which is in yͤ boſome of yͤ father/he hath declared him. ✠

Iohn bare witnes

(Grace) all grace: & all that is pleaſaunt in the ſight of god/is geuē vs for Chriſtes ſake only: euen oute of the fulnes & aboundaunce of the fauoure that he receaueth with his father.

C ✠ And this is the recorde of Iohn: When the Iewes ſent Preſtes and Levites from Ieruſalem/to axe him/what arte thou? And he confeſſed/and denyed not/and ſayde playnly: I am not Chriſt. And they axed him: what then? arte thou Helyas? And he ſayde: I am not. Arte thou a Prophete? And he anſwered no. Then ſayd they vnto him: what arte thou that we maye geve an anſwer to them that ſent vs: What ſayeſt thou of thy ſelfe? He ſayde: I am the *voyce of a cryar in the wyldernes/make ſtrayght the waye of the Lorde/as ſayde the Prophete Eſaias.

*Voyce. that is: I am that I preache. I am ſent to proue you ſynners & to crye on you to amende that ye maye receaue Chriſt & his grace.

D And they which were ſent/were of the phariſes. And they axed him/& ſayde vnto him: why baptiſeſt thou then/yf thou be not Chriſt nor Helyas/nether a Prophet? Iohn anſwered them ſayinge: I baptiſe with water: but one is come amonge you/whom ye knowe not he it is that cometh after me/whiche was before me/whoſe ſho latchet I am not worthy to vnloſe. These thinges were done in Bethabara beyonde Iordan/where Iohn dyd baptyſe. ✠

Lambe. ✠ The nexte daye/Iohn ſawe Ieſus commyge vnto him/and ſayde: beholde the lambe of God/which taketh awaye the ſynne of the worlde. This is he of whom I ſayde. After me cometh a man/which was before me/for he was yer then I/and I knew him not: but that he ſhuld be declared to Iſraell/therfore am I come baptiſynge with water.

E And Iohn bare recorde ſayinge: I ſawe the ſprete deſcende from heven/lyke vnto a dove/and abyde apon him/and I knewe him not. mat.iij.d. Mar.i.b. Luc.iij.d. But he that ſent me to baptiſe in water/the ſame ſayde vnto me: apon whom thou ſhalt ſe the ſprete deſcende and tary ſtyll on him/the ſame is he which baptiſeth with the holy gooſt. And I ſawe and bare recorde/that this is the ſonne of God.

The next daye after/Iohn ſtode agayne/& two of his diſciples. And he behelde Ieſus as he walked by/and ſayde: beholde the lambe of God. And the two diſciples hearde him ſpeake/and folowed Ieſus. And Ieſus turned about/and ſawe them folowe/& ſayde vnto them: what ſeke ye? They ſayde vnto him: Rabbi (which is to ſaye by interpretacion/Maſter) where dwelleſt thou? He ſayde vnto them: come and ſe. They came and ſawe where he dwelt: & abode with him that daye. For it was about the tenthe houre.

Andrew. Peter. F One of the two which hearde Iohn ſpeake and folowed Ieſus/was Andrew Simon Peters brother. The ſame founde his brother Simon fyrſt/and ſayde vnto him: we have founde Meſſias/which is by interpretacion/ annoynted: ⁊ brought him to Jeſus. And Jeſus behelde him and ſayde: thou arte Simon the ſonne of Jonas/thou ſhalt be called Cephas: which is by interpretacion/a ſtone.

The daye folowynge Jeſus wolde goo into Galile/and founde Philip/⁊ ſayde vnto him/ B folowe me. Philip was of Bethſaida the cite of Andrew and Peter. And Philip founde Nathanael/and ſayde vnto him. We have founde him of whom Moſes in the lawe/and the prophetes dyd wryte. Jeſus the ſonne of Joſeph of Nazareth. And Nathanael ſayde vnto him: can ther eny good thinge come out of Nazareth? Philip ſayde to him: come and ſe.

Philip. Nathanael.

gen.xlix
deu.xviij
eſa.xl.c.
⁊.xlv.b.
hie.xxiij
Ezechi.
xxxiiii.
⁊ xxxvij
dan.ix.f.

Jeſus ſawe Nathanael commynge to him/ and ſayde of him. Beholde a ryght Jſraelite/ in whõ is no gyle. Nathanael ſayd vnto him: where kneweſt thou me? Jeſus anſwered/ and ſayde vnto him: Before that Philip called the/when thou waſt vnder yͤ fygge tree/ J ſawe the. Nathanael anſwered and ſayde vnto him: Rabbi/thou arte the ſonne of God/ thou arte the kynge of Jſrael. Jeſus anſwered and ſayd vnto him: Becauſe J ſayde vnto the/J ſawe the vnder the fygge tree/thou beleveſt. Thou ſhalt ſe greater thinges then theſe. And he ſayde vnto him: Verely/verely/ J ſaye vnto you: herafter ſhall ye ſe heven open/and the angels of God aſcendynge and deſcendynge over the ſonne of man.

¶The ſeconde Chapter.

A mariage in Cana of Galile.

AND the thryde daye/was ther a mariage
in Cana a cite of Galile:and the mother A
of Jesus was there. And Jesus
was called alſo ⁊ his diſciples vnto the mariage.
And when the wyne fayled/the mother
of Jesus ſayde vnto him:they have no wyne.
Jesus ſayde vnto her:woman/ what have J
to do with the? myne houre is not yet come.
His mother ſayde vnto the miniſtres: whatſoever
he ſayeth vnto you/do it. And therwere
ſtondynge theare/ſixe waterpottes of ſtone
after ẏ maner of the purifyinge of ẏ Jewes/
contaynynge two or thre fyrkins a pece.

And Jesus ſayde vnto them: fyll the water B
pottes with water. And they fylled them vp
to the brym. And he ſayde vnto them:drawe
out now/and beare vnto the governer of the
feaſte. And they bare it. When the ruler of
the feaſt had taſted the water that was turned
vnto wyne / and knewe not whence it
was (but the miniſtres which drue the water
knew) he called the brydegrome/and ſayde
vnto him. All men at the beginnynge/ſet
forth good wyne/and when men be dronke/
then that which is worſſe. But thou haſt
kept backe the good wyne/vntyll now.

Water into wyne.

This beginnynge of miracles dyd Jesus
in Cana of Galile/and ſhewed his glory/and
his diſciples beleved on him. ✠ After that
he deſcended in to Capernaum / and his mother/and
his brethren/and his diſciples: but
contynued not manye dayes there.

✠ And the Jewes eſter was even at honde/and de/and Jeſus went vp to Jeruſalem/⁊ founde ſyttynge in the temple / thoſe that ſolde oxen and ſhepe and doves/and chaungers of money. And he made a ſcourge of ſmall cordes/ and drave them all out of the temple/ with the ſhepe ⁊ oxen/and powred oute the changers money/ and overthrue the tables/ and ſayde vnto them that ſolde doves: Have theſe thinges hence/⁊ make not my fathers houſſe an houſſe of marchaundyſe. And his diſciples remembred/how yͭ it was wrytten: the zele of thyne houſſe hath even eaten me.

Sellers in the temple are caſt out.

Pſalmo. lxviii.

D Then anſwered the Jewes and ſayde vnto him:what token ſhewest thou vnto vs/ſeynge that thou doſt theſe thinges? Jeſus anſwered and ſayd vnto them:deſtroye this temple/⁊ in thre dayes I will reare it vp agayne. Then ſayde the Jewes: xlvi. yeares was this temple abuyldinge:and wylt thou reare it vp in thre dayes? But he ſpake of the temple of his body . Aſſone therfore as he was ryſen from deeth agayne/his diſciples remembred that he thus ſayde. And they beleved the ſcripture / and the wordes which Jeſus had ſayde.

mathew. xxi. ⁊ xxvij. marke. xiiij. f and.xv.c

When he was at Jeruſalem at eſter in the feaſte/many beleved on his name/when they ſawe his miracles which he dyd. But Jeſus put not him ſelfe in their hondes/becauſe he knewe all men/and neded not/that eny man ſhuld teſtify of man. For he knewe what was in man. *

pſal.iij.b. ⁊ lvj.c.

¶ The.iii.Chapter. *

Nicodemus.

THer was a man of the phariſes named
Nicodemus a ruler amonge yͤ Iewes. A
The ſame cam to Ieſus by nyght/and
ſayde vnto him: Rabbi/ we knowe that thou
arte a teacher whiche arte come from God.
For no man coulde do ſuche miracles as thou
doeſt/except God were with him. Ieſus anſwered
and ſayde vnto him: Verely verely I
ſaye vnto the: except a man be boren a newe/
he cannot ſe the kyngdom of God. Nicodemus
ſayde vnto him: how can a man be boren
when he is olde? can he enter into his moders
wombe ⁊ be boren agayne? Ieſus anſwered:
verely/verely I ſaye vnto the: except that a
man be boren of water ⁊ of yͤ ſprete/he cannot
enter into the kyngdome of god. That which
is boren of the fleſſhe/is fleſſhe: ⁊ that which
is boren of the ſprete/is ſprete. Marvayle not
that I ſayd to the/ye muſt be boren a newe.
The wynde bloweth where he liſteth/⁊ thou
heareſt his ſounde: but canſt not tell whence
he cometh and whether he goeth. So is every
man that is boren of the ſprete.

And Nicodemus anſwered and ſayde vnto
him: how can theſe thinges be? Ieſus anſwered B
and ſayde vnto him: arte thou a maſter in
Iſrael/and knoweſt not theſe thinges? Verely
verely/I ſaye vnto the/we ſpeake that we
knowe/and teſtify that we have ſene: and ye
receave not oure witnes. Yf when I tell you
erthely thinges/ye beleve not: how ſhuld ye
beleve/yf I ſhall tell you of hevenly thinges?
And no man aſcendeth vp to heaven / but

He that came doune from heaven / that is to
ſaye/the ſonne of man which is in heaven.

And as Moſes lifte vp the ſerpent in the num.xxi
wyldernes/even ſo muſt the ſonne of man be
lifte vp/that none that beleveth in him periſſhe: Serpent.
but have eternall lyfe. ⸣

⸤ For God ſo loveth the worlde/yͭ he hath Faith.
C geven his only ſonne/ that none that beleve
in him/ſhuld periſſhe: but ſhuld have everlaſtinge j.Jo.iiij.
lyfe. For God ſent not his ſonne into
the worlde/to condẽpne the worlde : but that
the worlde through him/ might be ſaved. He
that beleveth on him/ſhall not be condẽpned.
But he that beleveth not/is condempned all
redy/be cauſe he beleveth not in the name of Condemnacion.
the only ſonne of God. And this is the condempnacion:
that light is come into the worlde/
⁊ the mẽ loved darcknes more then light/
because their dedes were evill. For every man
that evyll doeth/hateth the light: nether commeth
to light/ leſt his dedes ſhuld be reproved.
But he that doth truth/commeth to the
light/that his dedes might be knowen / how
that they are wrought in God. ⸣

After theſe thinges cam Jeſus ⁊ his disciples
into the Jewes londe/⁊ ther he haunted
with them ⁊ baptiſed. And John alſo baptiſed
in Enon beſydes Salim/becauſe ther was
moche water there/⁊ they came ⁊ were baptiſed.
For John was not yet caſt into preſon.

D ⸤ And ther aroſe a queſtiõ bitwene Johns
diſciples and the Jewes a bout purifiynge.
And they came vnto John/⁊ ſayde vnto him:

Rabbi/he that was with the beyonde Jordan/ to whom thou bareſt witnes. Beholde the ſame baptyſeth/⁊ all mē come to him. John anſwered/and ſayde:a man can receave no thinge at all except it be gevē him frō heaven. Ye youre ſelves are witneſſes/how that J ſayde: J am not Chriſt but am ſent before him. He that hath the bryde/is the brydegrome. But the frende of the brydegrome which ſtondeth by and heareth him/reioyſeth greatly of the brydgromes voyce. Tis my ioye is fulfilled. He muſt increace:⁊ J muſte decreace.

He that commeth from an hye is above all:
He that is of yͤ erth/is of the erth/⁊ ſpeaketh
of the erth. He that cōmeth from heaven / is
above all/⁊ what he hath ſene ⁊ hearde:that
he teſtifieth:but no man receaveth his teſtimonye.
How be it/he that hath receaved hys
teſtimonye hath ſet to his ſeale that God is
true. For he whom God hath ſent/ ſpeaketh
rom.iij.a. the wordes of God. For God geveth not the
ſprete by meaſure. The father loveth the ſonne
Meaſure ⁊ hath geven all thinges into his honde.
j.Jo.v.b. He that beleveth on the ſonne / hath everlaſtynge
lyfe:and he that beleveth not the ſonne
/ ſhall not ſe lyfe/but the wrathe of God
abydeth on him. ✠

¶ The.iiii. Chapter. A

AS ſone as the Lorde had knowledge/ how the Phariſes had hearde/that Jeſus made and baptiſed moo diſciples then John (though that Jeſus him ſelfe baptiſed not:but his diſciples) he lefte Jewry/ ⁊

departed agayne into Galile. And it was ſo that he muſt nedes goo thorowe Samaria. Then came he to a cyte of Samaria called Sichar/beſydes the poſſeſſion that Iacob gave to his ſonne Ioseph. And there was Iacobs well. Ieſus then weryed in his iorney/ ſate thus on the well.

ge.xlviij

B And it was about the ſixte houre: ⁊ there came a woman of Samaria to drawe water. And Ieſus ſayde vnto her: geve me drynke. For his diſciples were gone awaye vnto the toune to bye meate. Then ſayde the woman of Samaria vnto him: how is it/that thou beinge a Iewe/ axeſt drinke of me/which am a Samaritane? for the Iewes medle not with the Samaritans. Ieſus anſwered and ſayde vnto hir: yf thou kneweſt the gyfte of God/⁊ who it is that ſayeth to the geve me drynke/ thou woldeſt have axed of him/ and he wolde have geven the water of lyfe. The woman ſayde vnto him. Syr thou haſt no thinge to drawe with/and the well is depe: from whence then haſt thou yͤ water of lyfe? Arte thou greater then oure father Iacob which gave vs the well/and he him ſilfe dranke therof/⁊ his chyldren/and his catell?

The woman of Samaria

Ieſus anſwered ⁊ ſayde vnto hir: whoſoever drinketh of this water/ ſhall thurſt agayne. But whoſoever ſhall drinke of yͤ water yͭ I ſhall geve him/ ſhall never be more athyrſt: but the water that I ſhall geve him/ ſhalbe in him a well of water/ ſpringinge vp in to everlaſtinge lyfe. The womã ſayd vnto him:

Syr geve me of that water/that I thyrſt not/ nether come hedder to drawe. Jeſus ſayde vnto her. Go and call thy huſband / & come hydder. The woman anſwered & ſayde to him: I have no huſband. Jeſus ſayde to her. Thou haſt well ſayd/ I have no huſbande. For thou haſte had five huſbandes/and he whom thou now haſt/is not thy huſband. That ſaydeſt thou truely.

The woman ſayde vnto him: Syr I perceave yͤ thou arte a prophet. C Oure fathers worſhipped in this mountayne: & ye ſaye that in Hieruſalem is the place where men ought to worſhippe. Jeſus ſayde vnto her: woman beleve me/the houre cometh/ when ye ſhall nether in this moũtayne nor yet at Jeruſalem/ worſhippe the father. Ye worſhippe/ ye wot not what: we knowe what we worſhippe. For ſalvacion cõmeth of the Jewes. But the houre commeth and nowe is/when the true worſhippers ſhall worſhippe the father in ſprete and in trouthe. For verely ſuche the father requyreth to worſhippe him. God is a ſprete/ and they that worſhippe him/muſt worſhippe him/in ſprete and *trouthe.

*How & where god will be worſhypped.

The woman ſayde vnto him: I wot well D Meſſias ſhall come/which is called Chriſt. When he is come/he will tell vs all thinges. Jeſus ſayde vnto hir: I that ſpeake vnto the am he. And evẽ at that poynte/came his diſciples/& marveled that he talked with the woman. Yet no man ſayde vnto him: what meaneſt thou/or why talkeſt thou with her? The

ij.co.iij.d

womã then lefte her waterpot/and went her waye into the cite/⁊ ſayde to the men. Come ſe a man which tolde me all thinges yͭ ever I dyd. Is not he Chriſt? Then they went out of the cite/⁊ came vnto him.

And in yͤ meane while his diſciples prayed him ſayinge: Maſter/eate. He ſayde vnto thẽ: I have meate to eate/ that ye knowe not of. Then ſayd yͤ diſciples bitwene them ſelves: hath eny mã brought him meate? Jeſus ſayde vnto them: my meate is to doo the will of him that ſent me. And to fynnyſſhe his worke. Saye not ye: there are yet foure monethes/ and then cõmeth harveſt? Beholde I ſaye vnto you/lyfte vp youre eyes/⁊ loke on yͤ regiõs: for they are whyte all redy vnto harveſt. And he yͭ repeth receaveth rewarde/ ⁊ gaddereth frute vnto life eternall: that bothe he that ſoweth/⁊ he yͭ repeth myght reioyſe to gether. And herin is the ſayinge true/ yͭ one ſoweth/ ⁊ another repeth. I ſent you to repe yͭ wherõ ye beſtowed no laboure. Other men laboured/ and ye are entred into their labours.

Many of the Samaritãs of that cyte beleved on him/for yͤ ſayinge of the womã/which teſtified: he tolde me all thinges yͭ ever I dyd. Then when the Samaritãs were come vnto him/they beſought him/ yͭ he wolde tary wͭ thẽ. And he aboode there two dayes. And many moo beleved becauſe of his awne wordes/ ⁊ ſayd vnto the woman: Now we beleve not becauſe of thy ſayinge. For we have herde him oure ſelves/and knowe that this is even in dede Chriſt the ſaviour of the worlde. ✠

mathew. xiij.a.
mar.vj.a
luc.iiij.c.
mat.iiij.b

After two dayes he departed thence/⁊ wẽt awaye into Galile. And Jeſus him ſelfe teſtified/that a Prophete hath none honoure in his awne countre. Then aſſone as he was come into Galile/the Galileans receaved him which had ſene all the thinges yͭ he dyd at Jeruſalem at yͤ feaſt. For they wẽt alſo vnto yͤ feaſt daye.

mar.j.d.
luc.iiij.c.

And Jeſus came agayne into Cana of Galile/wher he turned water into wyne. G

Ruler.

✠ And ther was a certayne ruler/whoſe ſonne was ſicke at Capernaum. Aſſone as the ſame herde that Jeſus was come out of Jewry into Galile/he wẽt vnto him/ and beſought him/ yͭ he wolde deſcende/ ⁊ heale his ſonne: For he was evẽ readie to dye. Then ſayde Jeſus vnto him: excepte ye ſe ſignes ⁊ wõdres/ ye cãnot beleve. The ruler ſayd vnto him: Syr come awaye or ever yͤ my chylde dye. Jeſus ſayde vnto him/ goo thy waye/ thy ſonne liveth. And the mã beleved yͤ wordes yͭ Jeſus had ſpokẽ vnto him/ ⁊ wẽt his waye. And anone as he went on his waye/ his ſervantꝭ met him/ ⁊ tolde him ſayinge: thy chylde liveth. Then enquyred he of thẽ the houre when he begãne to amende. And they ſayde vnto him: Yeſter daye the ſevẽthe houre/the fever lefte him. And the father knew that it was the ſame houre in which Jeſus ſayde vnto him: Thy ſonne liveth. And he beleved/ and all his houſholde. ✠ Thys is agayne the ſeconde myracle/ yͭ Jeſus dyd/ after he was come oute of Jewry into Galile. ¶ The.v.Chs. ✠

After that ther was a feaſt of the Jewes/⁊ Jeſus went vp to Jeruſalem. And ther is at Jeruſalem/by yͤ* ſlaughterhouſſe/a pole called in yͤ Ebrue tõge/ Bethſeda/havinge five porches / in which laye a greate multitude of ſicke folke/of blinde/halt ⁊ wyddered/waytinge for the movinge of the water. For an angell wẽt doune at a certayne ceaſon into yͤ pole ⁊ troubled yͤ water. Whoſoever then fyrſt after the steringe of the water/ ſtepped in/ was made whoale of what ſoever diſeaſe he had. And a certayne mã was theare/which had bene diſeaſed .xxxviii. yeares. When Jeſus ſawe him lye/⁊ knewe that he now longe tyme had bene diſeaſed / he ſayde vnto him. Wilt thou be made whoale? The ſicke anſwered him: Syr I have no man whẽ the water is troubled/to put me into the pole. But in the meane tyme/whilſt I am about to come/another ſteppeth doune before me.

*The greke hath ſhepe houſe: a place where they kylled the beeſtes that were ſantified.

The mã that laye .xxxviii. yere by yͤ pole is healed.

And Jeſus ſayde vnto him: ryſe/ take vp thy beed/⁊ walke. And immediatly the man was made whole/ and toke vp his beed / and went. And the ſame daye was the Saboth daye. The Jewes therfore ſayde vnto him that was made whole. It is yͤ Saboth daye/ it is not laufull for the to cary thy beed. He anſwered them: he that made me whole/ ſayde vnto me: take vp thy beed/and get the hence. Then axed they him: what man is that which ſayde vnto the, take vp thy beed and walke. And he yͭ was healed/wiſt not who it was. For Jeſus had gottẽ him ſelfe awaye/be

The ſaboth is broken.

cauſe yͭ ther was preace of people in yͤ place.

And after that/Ieſus founde him in the tēple/⁊ ſayd vnto him: beholde thou arte made whole/ ſynne no moore / leſt a worſſe thinge happē vnto the. The man departed/⁊ tolde yͤ Iewes that yt was Ieſus/whiche had made him whole. ꝁ And therfore the Iewes dyd perſecute Ieſus ⁊ ſought the meanes to ſlee him/becauſe he had done theſe thinges on the Saboth daye. And Ieſus anſwered them: ✠ my father worketh hidder to/and I worke. Therfore the Iewes ſought the moare to kill him/not only becauſe he had broken the Saboth: but ſayde alſo that God was his father/ and made him ſelfe equall with God.

C

☞ Then anſwered Ieſus ⁊ ſayde vnto them: verely/verely/I ſaye vnto you: the ſonne can do no thinge of him ſelfe/but that he ſeeth yͤ father do. For whatſoever he doeth/yͭ doeth the ſonne alſo. For the father loveth yͤ ſonne/ ⁊ ſheweth him all thinges/whatſoever he him ſelfe doeth. And he will ſhewe him greter workes then theſe/becauſe ye ſhoulde marvayle. For lykwyſe as the father rayſeth vp yͤ deed/ ⁊ quickeneth them/even ſo the ſonne quyckeneth whom he will. Nether iudgeth yͤ father eny mā: but hath cōmitted all iudgemēt vnto the ſonne/becauſe that all men ſhuld honoure the ſonne/evē as they honoure the father. He that honoureth not yͤ ſonne/the ſame honoureth not the father which hath ſent him. Verely verely I ſaye vnto you: He that heareth my wordes/⁊ beleveth on him that ſent me/

D

Chriſt is iudge over all.

Faythe.

as preace of people i
hat/ Jeſus founde him
to him: beholde thou
no moore/ leſt a worſ
e. The man departed
was Jeſus/ whiche
And therfore the Je
s ⁊ ſought the meane
e had done theſe thing
. And Jeſus anſwer
orketh hidder to/ and
Jewes ſought the mea
Becauſe he had broken
alſo that God was h
ſelfe equall with Go
ered Jeſus ⁊ ſayde vn
I ſaye vnto you: the
f him ſelfe/ but that
whatſoever he doeth
For the father loveth
all thinge/ whatſoev
d he will ſhewe him g
/ becauſe ye ſhould m
s the father rayſeth v
hem/ even ſo the ſonne
will. Nether iudgeth
th cōmitted all iudgm
uſe that all men ſhuld
as they honoure the f
h not yͤ ſonne/ the ſame
ther which hath ſent
ſaye vnto you: He tha
beleveth on him that

---

hath everlaſtinge lyfe/ ⁊ ſhall not come in to
damnacion: but is ſcaped frō deth vnto lyfe.

Verely/ verely I ſaye vnto you: the tyme
ſhall come/ ⁊ now is/ when the deed ſhall hea-
re the voyce of the ſonne of God. And they yͭ
heare/ ſhall live. For as the father hath life in
him ſilfe: ſo lyke wyſe hath he geven to yͤ ſon
ne to have lyfe in him ſilfe: ⁊ hath geven him
power alſo to iudge/ in that he is the ſonne of
man. Marvayle not at this / yͤ houre ſhall co
me in the which all yͭ are in the graves/ ſhall
heare his voice/ and ſhall come forthe: they
that have done good vnto the reſurreccion of
lyfe: ⁊ they that have done evyll/ vnto the re-
ſurreccion of dampnacion. ⸸

✠ I can of myne awne ſelfe do nothinge
at all. As I heare/ I iudge/ and my iudgemēt
is iuſt/ be cauſe I ſeke not myne awne *will/
E but the will of yͤ father which hath ſent me.
Yf I beare witnes of my ſelfe/ my witnes is
not true. Ther is a nother that beareth wit-
nes of me / and I am ſure that the witnes
whiche he beareth of me/ is true.

Ye ſent vnto Iohn/ ⁊ he bare witnes vnto
the truthe. But I receave not the recorde of
man. Nevertheleſſe/ theſe thinge I ſaye/ that
ye might be ſafe. He was a burninge ⁊ a ſhy-
ninge light/ ⁊ ye wolde for a ſeaſon have re-
ioyſed in his light. But I have greater wit-
nes then the witnes of Iohn. For yͤ workes
which yͤ father hath gevē me to fyniſſhe: the
ſame workes which I do/ beare witnes of me/
that yͤ father ſent me. And the father him ſil-

mathew. xxv.

Reſurreccion.

*He that ſeketh not his owne will/ iudgeth truli

mat.iij.d.

mat.iij.d

ſe which hath ſent me/beareth witnes of me. Ye have not hearde his voyce at eny tyme/ nor ye have ſene his ſhape: therto his wordes have ye not abydinge in you. For whome he hath ſent: him ye beleve not. G

Searche the ſcripture.

Searche the ſcriptures/for in them ye thinke ye have eternall lyfe: & they are they which teſtify of me. And yet will ye not come to me/ that ye might have lyfe. I receave not prayſe of men. But I knowe you/that ye have not the love of God in you/ I am come in my fathers name/and ye receave me not. Yf another ſhall come in his awne name / him will ye receave. How can ye beleve which receave honoure *one of another/and ſeke not the honoure that commeth of God only?

*He that ſeketh honoure can not beleve.

Moſes.

Doo not thinke that I wyll accuſe you to my father. Ther is one that accuſeth you/evē Moſes in whom ye truſt. For had ye beleved Moſes/ye wold have beleved me: for he wrote of me. But now ye beleve not his writinge: how ſhall ye beleve my wordes. ✠

The.vi.Chapter. ✠

mathew. xiiij.d. mar.vj.e luc.ix.b.

After theſe thinges Iesus wēt his waye over the ſee of Galile nye to a cyte called Tiberias. And a greate multitude A folowed him/becauſe they had ſene his myracles which he dyd on them that were diſeaſed. And Iesus went up into a mountayne/& there he ſate with his diſciples. And eſter/a feaſt of yͤ Iewes/was nye. ✠ ✠ Then Iesus lifte up his eyes/& ſawe a greate cōpany come unto him/and ſayde unto Philip: whence ſhall we bye breed yͭ theſe might eate. This he ſayde to prove him: for he him ſylſe knewe what he wolde do.

B Philip anſwered him / two hondred peny worthe of breed are not ſufficient for them/ yͭ every mā have a litell. Then ſayde vnto him/ one of his diſciples/ Andrew Simon Peters brother. There ys a lad here/ which hath fyve barly loves and two fiſſhes: but what is that amōge ſo many? And Jeſus ſayde. Make the people ſit doune: Ther was moche graſſe in the place. And the men ſate doune / in nombre/ about five thouſande. And Jeſus toke the breed/ and gave thankes / and gave to the diſciples/ and his diſciples to them that were ſet doune. And lykwyſe of the fyſſhes / as moche as they wolde.

Fyue loves ⁊.ii. fyſſhes

When they had eatē ynough/ he ſayd vnto his diſciples: gadder vp the brokē meate that remayneth: that nothinge be looſt. And they gadered it to geder/ and fylled twelve baſkettes with the broken meate/ of the five barly loves/ which broken meate remayned vnto thē that had eaten. Then the men / when they had ſene the myracle that Jeſus dyd / ſayde: This is of a trueth the Prophet that ſhuld come into the worlde. ꝁ

When Jeſus perceaved that they wolde come/ and take him vp/ to make him kinge/ he departed agayne into a mountayne him ſilfe a lone.

mat.xiiij
mar.vj.f

C And when evē was come/ his diſciples wēt vnto the ſee ⁊ entred into a ſhyppe/ and went over the ſee vnto Capernaum. And anone it was darcke/ & Jeſus was not come to them. And yͤ ſee aroſe with a greate winde yͭ blew. And when they had rowē aboute a.xxv.oꝛ a xxx.furlonge/they ſawe Jeſus walke on yͤ ſee/ & dꝛawe nye vnto the ſhyp/and they were afrayed. And he ſayde vnto them: It is I/be not a frayde. Then wolde they have receaved him into the ſhyp/and the ſhip was by & by at the londe whyther they went.

The daye folowynge/the people which ſtode on the other ſyde of the ſee/ſawe that ther was none other ſhyp theare/ſave yͭ one wherin his diſciples were entred/ and that Jeſus went not in with his diſciples into the ſhip: D but that his diſciples were gone awaye alone. How be it/ther came other ſhippes from Tiberias nye vnto the place/ where they ate bꝛeed/when the Loꝛde had bleſſed. Then whē the people ſawe that Jeſus was not there nether his diſciples/they alſo toke ſhippinge & came to Caparnaum ſekinge foꝛ Jeſus.

*(ſealed) that is: he hath put his marke of the Holie ghooſt on him which teſtifieth with miracles what he is.

And when they had founde him on yͤ other ſyde of yͤ ſee/they ſayd vnto him: Rabbi/ whē cameſt thou hidder? Jeſus anſwered them & ſayde: verely verely I ſaye vnto you: ye ſeke me/not becauſe ye ſawe the myꝛacles: but becauſe ye ate of the loves/ & were filled. *Laboure/not foꝛ yͤ meate which periſſheth/ but foꝛ yͤ meate that endureth vnto everlaſtynge lyfe/whiche meate yͤ ſonne of mā ſhall geve vnto you. For him hath god yͤ father *ſealed.

Then ſayd they vnto him: what ſhall we do that we

that we myght worke yͤ workes of God? Ieſus
anſwered & ſayde vnto them. This is yͤ
worke of God/that ye beleve on him/ whō he
hath ſent. They ſayde vnto him: what ſigne
ſheweſt thou then/that we maye ſe & beleve
the? What doeſt thou worke? Oure fathers
dyd eate Manna in the deſert/as yt is writtē:
He gave them breed frō heaven to eate. Ieſus
ſayde vnto thē: verely/verely I ſaye vnto you: exo.xvj.
Moſes gave you breed frō heavē: but my father nu.xi.b.
geveth you the true breed frō heavē. For ps.lxxviij
the breed of God is he which cōmeth doune ſa.xvj.
from heavē and geveth lyfe vnto the worlde.

Then ſayde they vnto him: Lorde/ever moore
geve vs this breed. And Ieſus ſayde vnto eccle.
them: I am that breed of life. He that cōmeth xxiiij.
to me/ſhall not honger: & he that beleveth on
me ſhall never thurſt. ☩ But I ſayed vnto
you: that ye have ſene me/and yet beleve not.
All that the father geveth me / ſhall come to
me: & him yͭ cometh to me/ I caſt not awaye.
For I came doune frō heaven: not to do myne
awne will/ but his will which hath ſent
me. And this is the fathers will which hath
ſent me/that of all which he hath geven me/
I ſhuld looſe no thinge: but ſhuld rayſe it vp
agayne at the laſt daye. And this is the wyll
of him yͭ ſent me: yͭ every man which ſeith yͤ
ſonne & beleveth on him/ have everlaſtinge
E lyfe. And I will rayſe him vp at yͤ laſt daye.

The Iewes then murmured at him/becauſe
he ſayde: I am that breed which is come
doune from heaven. And they ſayde: Is not

this Jeſus yͤ ſonne of Joſeph/whoſe father & mother we knowe? How ys yt then that he ſayeth/J came doune from heavē? Jeſus an-
mat.xiij. ſwered & ſayde vnto them. Murmur not betwene youre ſelves. ✠ No man can come to me except the father which hath ſent me/drawe him. And J will rayſe him vp at the laſt daye. Jt is written in the Prophetes/yͭ they ſhall all be taught of God. Every man therfore that hath hearde and hath learned of the fa-
eſa.xxvj ther commeth vnto me. Not that eny man
hie.xxxj hath ſene yͤ father/ſave he which is of God: the ſame hath ſene the father.

Verely verely J ſaye vnto you/he that beleveth on me/hath everlaſtinge lyfe. J am that breed of lyfe. Youre fathers dyd eate Mãna in yͤ wildernes & are deed. This is that breed
ex.xvj.a. which cometh frō heavē/ yͭ he which eateth of it/ſhuld alſo not dye. J am that lyvinge breed which came doune from heavē. Yf eny man eate of this breed/he ſhall live forever. And the breed that J will geve/is my fleſſhe/ which J will geve for the lyfe of yͤ worlde ✠

And the Jewes ſtrove amōge them ſelves ſayinge: How can this felowe geve vs his fleſſhe to eate? Then Jeſus ſayde vnto them: Verely/verely J ſaye vnto you/except ye eate yͤ fleſſhe of yͤ ſonne of man/& drinke his bloude/ye ſhall not have lyfe in you. Whoſoever eateth my fleſſhe/& drinketh my bloude/hath eternall lyfe: & J will rayſe him vp at the laſt daye. ✠ For my fleſſhe is meate in dede: & my bloude is drynke in dede. He that eateth my fleſſhe ⁊ drynketh my bloude/dwelleth in me ⁊ I in him. As the lyvinge father hath ſent me/even ſo lyve I by my father: and he that eateth me/ſhall live by me. This is the breed which cam from heavē: not as youre fathers have eaten Manna and are deed. He that eateth of this breed/ſhall live ever. ☩

These thinges ſayd he in the ſynagoge as he taught in Capernaum. Many of his diſciples/when they had herde this/ſayde: this is an herde ſayinge: who can abyde the hearinge of it? Jeſus knew in him ſelfe/that his diſciples murmured at it/and ſayde vnto them: Doth this offende you? What ⁊ yf ye ſhall ſe the ſonne of man aſcēde vp where he was before? It is the ſprete that quyckeneth/the fleſſhe proffeteth nothinge. The wordes that I ſpeake vnto you/are ſprete and lyfe. But ther are ſome of you that beleve not. For Jeſus knewe from the begynnynge/which they were that beleved not/and who ſhuld betraye him. And he ſayde: Therfore ſayde I vnto you: that no man can come vnto me/except it were geven vnto him of my father.

From that tyme many of his diſciples wēt backe/and walked no moore with him. Then ſayde Jeſus to the twelve: will ye alſoo goo awaye? Then Simon Peter anſwered: Maſter to whom ſhall we goo? Thou haſte the mat. xvi. wordes of eternall lyfe/and we beleve and knowe/ yͭ thou arte Chriſt the ſonne of the lyvinge God. Jeſus anſwered them: Have not I choſen you twelve/⁊ yet one of you is

the devyll? He ſpake it of Judas Iſcariot
the ſonne of Simon. For he it was yͭ ſhuld
betraye him/and was one of the twelve. ✠

❡ The.vii.Chapter. ✠

After that/Jeſus wẽt about in Galile
⁊ wolde not go about in Jewry/for the
Jewes ſought to kill him. The Jewes
tabernacle feaſt was at honde. His brethren
therfore ſayde vnto him: get yͤ hence ⁊ go into
Jewry yͭ thy diſciples maye ſe thy workes yͭ L
thou doeſt. For ther is no man yͭ doeth eny
thinge ſecretly/and he him ſelfe ſeketh to be
knowen. Yf thou do ſoche thinges/ſhewe
thy ſelfe to the worlde. For as yet his brethrẽ
beleved not in him.

Then Jeſus ſayd vnto them: My tyme is
not yet come/youre tyme is all waye redy.
The worlde cãnot hate you. Me it hateth: because
I teſtify of it/that the workes of it are
evyll. Go ye vp vnto this feaſt. I will not go
vp yet vnto this feaſt/for my tyme is not yet
full come. Theſe wordes he ſayde vnto them
and abode ſtill in Galile. But aſſone as his
brethren were goone vp/then went he alſo vp
vnto the feaſt: not openly but as it were prevely.
Then ſought him the Jewes at yͤ feaſt/⁊
ſayde: Where is he? And moche murmurynge
was ther of him amonge the people. Some
ſayde: He is good. Wother ſayde naye/
but he deceaveth the people. How be it no mã
ſpake openly of him/for feare of the Jewes ✠

✠ In yͤ middes of the feaſt/Jeſus went vp
into the temple and taught. And the Jewes
marveylled

marveylled ſayinge: How knoweth he yͤ ſcriptures/ ſeynge yͭ he never learned? Jeſus anſwered them/ and ſayde: My doctrine is not myne: but his that ſent me. If eny man will do his * will/ he ſhall knowe of the doctrine/ whether it be of God/ or whether I ſpeake of my ſelfe. He that ſpeaketh of him ſelfe/ ſeketh his awne prayſe. But he that ſeketh his prayſe that ſent him/ the ſame is true/ and no vnrighteweſnes is in him.

* He that loueth the will of god to kepe his lawe: the ſame vnderſtondeth the doctrine.

Prayſe.

Dyd not Moſes geve you a lawe/ ⁊ yet none of you kepeth yͤ lawe? Why goo ye aboute to kyll me? The people anſwered ⁊ ſayde: thou haſt the devyll: who goeth aboute to kyll the? Jeſus anſwered and ſayde to them: I have done one worke/ and ye all marvayle. D Moſes therfore gave vnto you circumciſion: not becauſe it is of Moſes/ but of the fathers. And yet ye on the Saboth daye/ circumciſe a man. If a man on the Saboth daye receave circumciſion without breakinge of the lawe of Moſes: diſdayne ye at me/ becauſe I have made a man every whit whoale on the ſaboth daye? Judge not after the vtter aperaunce: but iudge rightewes iudgement.

leu.xij.a

Saboth.

deu.j.c

Then ſayd ſome of them of Jeruſalem: Is not this he whō they goo aboute to kyll? Beholde he ſpeaketh boldly/ and they ſaye nothinge to him. Do the rulars knowe in dede/ that this is very Chriſt? How be it we knowe this man whence he is: but when Chriſt cometh/ no man ſhall knowe whence he is.

Then cryed Jeſus in yͤ temple as he taught ſayinge: ye knowe me/and whence I am ye knowe. And yet I am not come of my ſelfe/ but he yͭ ſent me is true/whom ye knowe not. I knowe him: for I am of him/⁊ he hath ſent me. Then they ſought to take him: but no mã layde hondes on him/becauſe his tyme was not yet come. Many of the people beleved on him ⁊ ſayde: when Chriſt cometh/will he do moo miracles then this man hath done? E

The phariſes hearde that the people murmured ſuche thinges about him. Wherfore yͤ phariſes and hye preſtes ſent miniſtres forthe to take him. Then ſayde Jeſus unto thẽ: Yet am I a lytell whyle with you/and then goo I unto him that ſent me. Ye ſhall ſeke me/and ſhall not fynde me: and where I am/ thyther can ye not come. Then ſayde the Jewes bitwene thẽ ſelves: whyther will he goo/ that we ſhall not fynde him? Will he goo amonge the gentyls which are ſcattered all a broade/and teache the gentyls? What maner of ſayinge is this that he ſayde: ye ſhall ſeke me/and ſhall not fynde me: and where I am/thyther can ye not come? F

In the laſt daye/that great daye of the feaſte/ Jeſus ſtode and cryed ſayinge: If eny
man thyrſt/let him come unto me and drinke.
He that beleveth on me/as ſayeth the ſcriptu
ſj.pa.xvj re/out of his belly ſhall flowe ryvers of wa
ter of lyfe. This ſpak he of the ſprete which
they that beleved on him/ ſhuld receave. G
For the holy gooſt was not yet there/ becau
ſe that Jeſus was not yet glorifyed.

✠ Many of the people/when they hearde this ſayinge ſayd: of a truth this is a prophet. Other ſayde: this is Chriſt. Some ſayde: ſhall Chriſt come out of Galile? Sayeth not the ſcripture that Chriſt ſhall come of the ſeed of David: ⁊ out of the toune of Bethleem where David was? So was ther diſſencion amonge the people aboute him. And ſome of them wolde have taken him: but no man layed hondes on him.

mic. v.a.
mat. ij.a.

B Then came yͤ miniſtres to yͤ hye preſtes ⁊ phariſes. And they ſayde vnto thē: why have ye not brought him? The ſervaūtes anſwered never man ſpake as this man doeth. Then anſwered thē the phariſes: are ye alſo diſceaved? Doth eny of the rulers or of the phariſes beleve on him? But the comen people whiche knowe not yͤ lawe/are curſed. Nicodemus ſayde vnto them: He that came to Jeſus by nyght/and was one of them. Doth oure lawe iudge eny man/before it heare him/⁊ knowe what he hath done? They anſwered ⁊ ſayde vnto him: arte thou alſo of Galile? Searche and loke/for out of Galile aryſeth no Prophet. And every man went vnto his awne houſſe. ✠

Rulers ⁊ phariſes beleve not.

¶ The. viii. Chapter. ✠

A And Jeſus went vnto mounte Olivete ⁊ erly in yͤ mornynge came agayne into yͤ temple ⁊ all the people came vnto him/⁊ he ſate doune ⁊ taught them. And the ſcribes ⁊ yͤ phariſes brought vnto him a woman taken in advoutry/⁊ ſet hyr in the myddes and ſayde vnto him: Maſter/this woman

was taken in advoultry/even as the dede was
a doyng. Moses in the lawe cōmaunded vs yͭ
ſuche ſhuld be ſtoned. What ſayeſt thou therfore?
leui.xxia And this they ſayde to tempt him: that
they myght have/wherof to accuſe him. Jeſus
ſtouped doune/& with his fynger wrote
on the grounde. And whyll they continued
axynge him/he lyfte him ſelfe vp/& ſayde vnto
them: let him yͭ is amōge you wͭ out ſynne
caſt the fyrſt ſtone at her. And agayne he ſtouped
doune & wrote on yͤ grounde. And aſſone
deu.xvij. as they hearde that/they went out one by one
the eldeſt fyrſt. And Jeſus was lefte a lone/
& the woman ſtondynge in yͤ myddes. When
Jeſus had lyfte vp him ſelfe agayne/and ſawe
no man but the woman/he ſayde vnto hyr.
Woman/where are thoſe thyne accuſars?
Hath no man condempned the? She ſayde:
No man Lorde. And Jeſus ſayde: Nether do
J condempne the. Goo/& ſynne no moare.

Then ſpake Jeſus agayne vnto them ſayinge: B
Light. J am the light of the worlde. He that foloweth
j.ioh.j.b. me ſhall not walke in darcknes: but
ſhall have the light of lyfe. The phariſes ſayde
vnto him: thou beareſt recorde of thy ſylfe
thy recorde is not true. Jeſus anſwered & ſayde
vnto them: Though J beare recorde of my
ſelfe yet my recorde is true: for J knowe whēce
J came & whyther J goo. But ye cannot tell
whēce J come/& whyther J goo. Ye iudge after
yͤ fleſſhe. J iudge no man/though J iudge
yet is my iudgmēt true. For J am not alone:
but J & the father that ſent me. It is alſo written

ten in youre lawe/that the teſtimony of two
men is true. I am one yͭ beare witnes of my
ſelfe/and the father that ſent me/beareth witnes
of me. Then ſayde they vnto him:where
is thy father? Jeſus anſwered:ye nether knowe
me/nor yet my father. Yf ye had knowen
me/ye ſhuld have knowen my father alſo.
C These wordes ſpake Jeſus in the treſury/as
he taught in the temple/⁊ noman layde hondes
on him/for his tyme was not yet come.

deu.xix.b
mathew.
xviij.a
ij.co.xiij.
hes.x.e.

Then ſayde Jeſus agayne vnto them.
*I goo my waye/⁊ ye ſhall ſeke me/⁊ ſhall
dye in youre ſynnes. Whyther I goo/thyther
can ye not come. Then ſayde the Jewes:
will he kyll him ſelfe/becauſe he ſayth:whyther
I goo/thyther can ye not come? And he
ſayde vnto thẽ:ye are frõ beneth/I am from
above. Ye are of this worlde/I am not of this
worlde. I ſayde therfore vnto you/that ye
ſhall dye in youre ſynnes. For except ye beleve
that I am he/ye ſhall dye in youre ſynnes.

Christ is
his doctrine.
rom.iij.d.

Then ſayde they vnto him/who arte thou?
D And Jeſus ſayde vnto them:Even yͤ very ſame
thinge yͭ I ſaye vnto you. I have many
thinges to ſaye/⁊ to iudge of you. But he yͭ
ſent me is true. And I ſpeake in yͤ worlde/those
thinges which I have hearde of him. They
vnderſtode not that he ſpake of his father.

Then ſayde Jeſus vnto them:when ye have
lyft vp an hye the ſonne of man/then ſhall
ye knowe that I am he/and that I do nothinge
of my ſelfe:but as my father hath taught
me/even ſo I ſpeake:and he that ſent me/is
with

with me. The father hath not lefte me alone/
for J do alwayes thoſe thinges that pleaſe
him. ⊦ As he ſpake theſe wordes/many beleved on him.

✠ Then ſayde Jeſus to thoſe Jewes which
beleved on him. Jf ye cõtinue in my wordes/
then are ye my very diſciples/& ſhall knowe
the trueth:& the trueth ſhall make you free.
They anſwered him: We be Abrahams ſeede/
and were never bonde to eny man: why
ſayeſt thou then/ye ſhalbe made fre.

rom.vi.c. Jeſus anſwered them:verely verely J ſaye
ij.pe.ij.d. vnto you/that whoſoever committeth ſynne/
is the ſervaunt of ſynne. And the ſervaunt
abydeth not in the houſſe for ever: But yͤ ſonne
abyderh ever. Jf the ſonne therfore ſhall
make you fre/then are ye fre in dede. J knowe
that ye are Abrahams ſeed:but ye ſeke meanes
to kyll me/becauſe my ſayinges have no
place in you. J ſpeake that J have ſene with
my father:and ye do that which ye have ſene
with youre father.

They anſwered and ſayde vnto him: Abraham E
is oure father. Jeſus ſayde vnto them.
Jf ye were Abrahams chyldren/ye wolde do
the dedes of Abraham. But now ye goo about
to kyll me a man that have tolde you the truthe/
which J have herde of god:this dyd not
Abrahã. Abraham. Ye do the dedes of youre father.
Then ſayde they vnto him:we were not borne
of fornicacion. We have one father/which
is God. Jeſus ſayde vnto them:yf God were
youre father/then wolde ye love me. For J

proceaded forthe and come from God. Nether came I of my ſelfe/but he ſent me. Why do ye not knowe my ſpeache? Even becauſe ye A cannot abyde the hearynge of my wordes.

Ye are of youre father the devyll/and the luſtes of youre father ye will folowe. He was a murtherer from the beginnynge/and aboode not in the trueth/becauſe ther is no trueth in him. When he ſpeaketh a lye/then ſpeaketh he of his awne. For he is a lyar/and the father therof. And becauſe I tell you ỷ trueth/therfore ye beleve me not.

j.Jo.iij.b.

The devell.

✠ Which of you can rebuke me of ſynne? If I ſaye ỷ trueth/why do not ye beleve me? He that is of God/heareth goddes wordes ✠ Ye therfore heare them not/becauſe ye are not of God.

Then anſwered the Jewes and ſayde vnto him: Saye we not well that thou arte a Samaritane/and haſt the devyll? Jeſus anſwered: I have not the devyll: but I honour my father/and ye have diſhonoured me. I ſeke not myne awne prayſe: but ther is one that ſeketh and iudgeth.

Thou art a Samaritane & haſt the deuell.

Verely verely I ſaye vnto you/yf a man B kepe my ſayinges/he ſhall never ſe deeth. Then ſayde the Jewes to him: Now knowe we that thou haſt the devyll. Abrahã is deed/and alſo the Prophetes: and yet thou ſayeſt/yf a man kepe my ſayinge/he ſhall never taſt of deeth. Arte thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makeſt thou thy ſelfe?

Jeſus anſwered: Yf J honoure my ſelfe/ myne honoure is nothinge worth. It is my father that honoureth me/ which ye ſaye/ is youre God/ ⁊ ye have not knowen him: but J knowe him. And yf J ſhuld ſaye/ J knowe him not/ J ſhuld be a lyar lyke vnto you. But J knowe him/ and kepe his ſayinge.

Youre father Abraham was glad to ſe my daye/ ⁊ he ſawe it ⁊ reioyſed. Then ſayde the Jewes vnto him: thou arte not yet .l. yere olde/ and haſt thou ſene Abraham? Jeſus ſayd vnto them: verely verely J ſaye vnto you: yet Abraham was/ J am. Then toke they vp stones/ to caſte at him. But Jeſus hid him ſelfe/ ⁊ went out of ẏ temple.

✠ ¶ The .ix. Cha. ✠

AND as Jeſus paſſed by/ he ſawe a man which was blynde from his birth. And his diſciples axed him ſayinge. Maſter/ who dyd ſynne: this man or his father ⁊ mother/ that he was borne blynde? Jeſus anſwered: Nether hath this man ſynned/ nor yet his father and mother: but that the workes of God ſhuld be ſhewed on him. J muſt worke the workes of him that ſent me/ whyll it is daye. The *nyght cometh when noman can worke. As longe as J am in the worlde/ J am the lyght of the worlde.

*Nyght: when the true knowledge of Chriſt/ how he onlie iuſtifieth/ is loſte: then can nomã worke a good worke in the ſight of god/ how gloriouſe ſoeuer his workes apere

Aſſone as he had thus ſpoken/ he ſpate on the grounde ⁊ made claye of the ſpetle/ ⁊ rubbed the claye on the eyes of the blynde/ ⁊ ſayde vnto him: Goo weſſhe the in ẏ pole of Syloe/ which by interpretacion/ ſignifieth ſent. He went his waye and waſſhed/ ⁊ cam agayne ſein-

The pole of Siloe.

ne ſeinge. The neghboures and they that had ſene him before how that he was a begger, ſayde: is not this he that ſate & begged? Some ſayde: this is he. Other ſayd: he is lyke him. But he him ſelfe ſayde: I am even he. They ſayde vnto him: How are thyne eyes opened then? He anſwered & ſayde. The mā that is called Jeſus/made claye/and anoynted myne eyes/and ſayd vnto me: Goo to the pole Syloe and weſſhe. I went and weſſhed & receaved my ſyght. They ſayde vnto him: where is he? He ſayde: I cannot tell.

C Then brought they to yͤ phariſes/him that a lytell before was blynde: for it was the Saboth daye when Jeſus made the claye & opened his eyes. Then agayne the phariſes alſo axed him how he had receaved his ſyght. He ſayde vnto thē: He put claye apon myne eyes and I weſſhed/& do ſe. Then ſayde ſome of the phariſes: this man is not of God/becauſe he kepeth not the ſaboth daye. Other ſayde: how can a man yͭ is a ſynner/do ſuche myracles? And ther was ſtryfe amonge thē. Then ſpake they vnto the blynde agayne: What ſayſt thou of him/becauſe he hath opened thyne eyes? And he ſayd: He is a Prophet.

The ſaboth is broken.

D But the Jewes dyd not beleve of the felowe/how that he was blynde & receaved his ſyght/vntyll they had called the father and mother of him that had receaved his ſyght. And they axed thē ſaying: Is this youre ſonne/whome ye ſaye was borne blynde? How doth he now ſe then? His father & mother an-

ſwered them ⁊ ſayde:we wote well that this
is oure ſonne/and that he was borne blynde:
but by what meanes he now ſeith / that can
we not tell/or who hath opened his eyes/can
we not tell. He is olde ynough/axe him/let
him anſwer for him ſelfe. Suche wordes ſpake
his father and mother/becauſe they feared E
the Jewes. For the Jewes had conſpyred all
redy that yf eny man dyd confeſſe that he was
Chriſt/he ſhuld be excommunicat out of the
ſynagoge. Therfore ſayde his father and mother:
he is olde ynough/axe him.

Then agayne called they the man that was
blynde/and ſayd vnto him: Geve God the
prayſe:we knowe that this man is a ſynner.
He anſwered and ſayde: Whyther he be a ſynner
or noo/I cannot tell: One thinge I am
ſure of/that I was blynde/⁊ now I ſe. Then
ſayde they to him agayne. What dyd he to
the? How opened he thyne eyes? He anſwered
them/I tolde you yerwhyle/and ye dyd
not heare. Wherfore wolde ye heare it agayne?
Will ye alſo be his diſciples? Then rated
they him/and ſayde: Thou arte his diſciple.
We be Moſes diſciples. We are ſure
that God ſpake with Moſes. This felowe F
we knowe not from whence he is.

The man anſwered and ſayde vnto them:
this is a merveleous thinge that ye wote not
whence he is / ſeinge he hath opened myne
eyes. For we be ſure that God heareth not
ſynners. But yf eny man be a worſhipper of
God ⁊ do his will/him heareth he. Sence yͤ

worlde beganne was it not hearde yͭ eny man opened the eyes of one that was borne blynd. If this man were not of God/he coulde have done no thinge. They answered and sayd vnto him: thou art: altogeder borne in ſynne ⁊ doſt thou teache vs? And they caſt him out.

Ieſus hearde that they had excommunicate him: and aſſone as he had founde him/he ſayd vnto him: doeſt thou beleve on the ſonne of God? He anſwered and ſayde: Who is it Lorde/that I myght beleve on him? And Ieſus ſayde vnto him: Thou haſt ſene him/⁊ he it is that talketh with the. And he ſayde: Lorde I beleve: ⁊ worſhipped him. ✠ Ieſus ſayde: I am come vnto iudgement into this worlde: that they which ſe not/myght ſe/and they which ſe/myght be made blynde. And ſome of the pharifes which were with him/hearde theſe wordes ⁊ ſayde vnto him: are we then blynde? Ieſus ſayde vnto them: yf ye were blynde/ye ſhuld have no ſynne. But now ye ſaye/we ſe/therfore youre ſynne remayneth.

¶ The.x.Chapter. ✠

Verely verely I ſaye vnto you: he that entreth not in by yͤ dore/into the ſhepefolde/but clymeth vp ſome other **Dore.**
A waye: the ſame is a thefe ⁊ a robber. He that goeth in by yͤ dore/is the ſhepeherde of yͤ ſhepe: to him the porter openeth/and the ſhepe heare his voyce/⁊ he calleth his awne ſhepe by name/and leadeth them out. And when he hath ſent forthe his awne ſhepe/he goeth before them/and the ſhepe folowe him: for they

knowe his voyce. A ſtraunger they will not folowe/ but will flye from him: for they knowe not the voyce of ſtraungers. This ſimilitude ſpake Jeſus vnto them. But they vnderſtode not what thinges they were which he ſpake vnto them.

Then ſayde Jeſus vnto them agayne. Verely verely I ſaye vnto you: I am the dore of the ſhepe. All/ even as many as came before me/ are theves and robbers: but the ſhepe dyd not heare them. I am the dore: by me yf eny man enter in/ he ſhalbe ſafe/ and ſhall goo in and out and fynde paſture. The thefe cometh not but forto ſteale/ kyll and deſtroye. I am come that they myght have lyfe/ and have it more aboundantly. F B

Chriſt is the dore.

✠ I am yͤ good ſhepeheerd. The good ſhepeheerd geveth his lyfe for yͤ ſhepe. An heyred ſervaũt/ which is not yͤ ſhepeherd/ nether yͤ ſhepe are his awne/ ſeith the wolfe cõmynge/ ⁊ leveth the ſhepe/ ⁊ flyeth/ and the wolfe catcheth them/ ⁊ ſcattereth yͤ ſhepe. The heyred ſervaũt flyeth/ becauſe he is an heyred ſervaunt/ and careth not for the ſhepe. I am that good ſhepeheerd/ ⁊ knowe myne/ ⁊ am knowẽ of myne. As my father knoweth me: even ſo knowe I my father. And I geve my lyfe for the ſhepe: and other ſhepe I have/ which are not of this folde. Them alſo muſt I bringe/ that they maye heare my voyce/ and that ther maye be one flocke and one ſhepeherde. C

Shepeherde.

eſa. xl. c.
ezechie.
xxxiiij.
e. xxxvij.

ezechiel.
xxxvij.

Therfore doth my father love me/ becauſe I put my lyfe from me/ that I myght take it agayne. D agayne. No man taketh it from me: but I put it awaye of my ſelfe. I have power to put it from me/and have power to take it agayne: This cõmaundment have I receaved of my father. And ther was a diſſencion agayne amõge the Jewes for theſe ſayinges/and many of them ſayd. He hath the devyll/and is mad: why heare ye him? Other ſayde/theſe are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde?

E ✠ And it was at Jeruſalem yͤ feaſte of the dedicacion/⁊ it was wynter: and Jeſus walked in Salomons porche. Then came the Jewes rounde aboute him/and ſayde vnto him: How longe doſt thou make vs doute? If thou be Chriſt/tell vs playnly. Jeſus anſwered them: I tolde you and ye beleve not. The workes yᵗ I do in my fathers name they beare witnes of me. But ye beleve not/becauſe ye are not of my ſhepe. As I ſayde vnto you: my ſhepe heare my voyce/⁊ I knowe them/⁊ they folowe me/⁊ I geve vnto thẽ eternall lyfe/⁊ they ſhall never periſſhe/nether ſhall eny man plucke thẽ oute of my honde. My father which gave thẽ me/is greatter then all/and no man is able to take them out of my fathers honde. And I and my father are one.

j.macha. iiij.

F Then the Jewes agayne toke vp ſtones/to ſtone him with all. Jeſus anſwered them: many good workes have I ſhewed you from my father: for which of them will ye ſtone me? The Jewes anſwered him ſayinge. For thy good workes ſake we ſtone yͤ not: but for thy blaſphemy/and becauſe that thou beinge a eſa. xliiij man/makeſt thy ſelfe God. Jeſus anſwered them: Js it not written in youre lawe: J ſaye/ ye are goddes? Jf he called thē goddes vnto pſa. lxxxj whom the worde of God was ſpoken (⁊ the ſcripture can not be broken) ſaye ye then to him/whom the father hath ſainctified/⁊ ſent into the worlde/thou blaſphemeſt/becauſe J ſayd J am the ſonne of God? Jf J do not the workes of my father/beleve me not. But if J do though ye beleve not me / yet beleve the workes/that ye maye knowe and beleve that the father is in me/and J in him. ✠

Agayne they went aboute to take him: but he eſcaped out of their hondes/⁊ went awaye agayne beyonde Jordan/into the place where John before had baptiſed/and there aboode. And many reſorted vnto him/and ſayd. John dyd no miracle: but all thinges that John ſpake of this man are true. And many beleved on him theare.

¶ The .xi. Chap. ✠

A Certayne man was ſicke/named Lazarus of Bethania the toune of Mary ⁊ her ſiſter Martha. Jt was that Mary Lazarus. which annoynted Jeſus with oyntment/and wyped his fete with her heere/whoſe brother Lazarus was ſicke/and his ſiſters ſent vnto him ſayinge. Lorde behold/he whom thou loveſt/is ſicke. When Jeſus hearde yͭ/he ſayd: this infirmite is not vnto deth/but for yͤ laude of God/that the ſonne of God myght be prayſed by the reaſon of it. Jeſus loved Martha and her ſiſter and Lazarus. After he hearde/that de / that he was ſicke / then aboode he two dayes ſtill in the ſame place where he was.

Then after that ſayd he to his diſciples: B let vs goo into Iewry agayne. His diſciples ſayde vnto him. Maſter / the Iewes lately ſought meanes to ſtone the/⁊ wilt thou goo thyther agayne? Ieſus anſwered: are ther not twelve houres in yͤ daye? Yf a man walke in yͤ daye/he ſtombleth not/becauſe he ſeith the lyght of this worlde. But yf a mã walke in yͤ nyght/he ſtombleth/becauſe ther is no lyght in him. This ſayde he/⁊ after yͭ/he ſayde vnto thẽ: oure frende Lazarus ſlepeth/but I goo to wake him out of ſlepe. Then ſayde his diſciples: Lorde yf he ſlepe/he ſhall do well ynough. How be it Ieſus ſpake of his deeth: but they thought yͭ he had ſpokẽ of yͤ naturall ſlepe. Then ſayde Ieſus vnto thẽ playnly/Lazarus is deed/⁊ I am glad for youre ſakes/yͭ I was not there/becauſe ye maye beleve. Neverthelesse let vs go vnto him. Then ſayde Thomas which is called Dydimus/vnto yͤ diſciples: let vs alſo goo/that we maye dye wͭ him

C Then went Ieſus/and founde/that he had lyne in his grave foure dayes already. Bethanie was nye vnto Ieruſalem/aboute. xv. furlonges of/and many of the Iewes were come to Martha and Mary/to comforte them over their brother. Martha aſſone as ſhe hearde yͭ Ieſus was comynge/went and met him: but Mary ſate ſtill in the houſſe.

✠ Then ſayde Martha vnto Ieſus: Lorde yf thou haddeſt bene here/my brother had not bene deed: but neverthelesſe / I knowe that whatſoever thou axeſt of God / God will geve it the. Jeſus ſayde vnto her: Thy brother ſhall ryſe agayne. Martha ſayde vnto him: I knowe that he ſhall ryſe agayne in the reſurreccion at the laſt daye. Jeſus ſayde vnto her: I am the reſurreccion ⁊ the lyfe: He that beleveth on me / ye though he were deed / yet ſhall he lyve. And whoſoever lyveth and beleveth on me / ſhall never dye. Beleveſt thou this? She ſayde vnto him: ye Lorde / I beleve that thou arte Chriſt the ſonne of god which ſhuld come into the worlde. ✠

And aſſone as ſhe had ſo ſayde / ſhe went her waye and called Marie her ſiſter ſecretly D ſayinge: The maſter is come ⁊ calleth for the And ſhe aſſone as ſhe hearde that / aroſe quickly / and came vnto him. Jeſus was not yet come into the toune: but was in the place where Martha met him. The Jewes then which were with her in the houſſe and comforted her / when they ſawe Mary that ſhe roſe vp haſtely / and went out / folowed her / ſaying: She goeth vnto the grave / to wepe there.

Then when Mary was come where Jeſus was / ⁊ ſawe him / ſhe fell downe at his fete / ſayinge vnto him: Lorde yf thou haddeſt bene here / my brother had not bene deed When Jeſus ſawe her wepe / ⁊ yͤ Jewes alſo wepe / which came wͭ her / he groned in yͤ ſprete / ⁊ was troubled in him ſelfe ⁊ ſayde: Where have ye layed him? They ſayde vnto him: Lorde come ⁊ ſe. And Jeſus wept. Then ſayde the Iewes: Beholde howe he loved him. And ſome of thē ſayde: coulde not he which openned the eyes of the blynde/ have made alſo/that this man ſhuld not have dyed? Ieſus agayne groned in him ſelfe/ & came to the grave. It was a caue/ & a ſtone layde on it.

And Ieſus ſayd: take ye awaye the ſtone. Martha the ſiſter of him that was deed/ſayd vnto him: Lorde by this tyme he ſtinketh. For he hath bene deed foure dayes: Ieſus ſayde vnto her: Sayde I not vnto the/ yͭ if thou dideſt beleve/ thou ſhuldeſt ſe yͤ glory of God. Then they toke awaye yͤ ſtone from yͤ place where the deed was layde. And Ieſus lyfte vp his eyes & ſayde: Father I thanke the becauſe that thou haſt hearde me. I wot that thou heareſt me allwayes: but becauſe of the people that ſtonde by I ſayde it/ yͭ they maye beleve/that thou haſt ſent me.

F And when he thus had ſpoken/he cryed wͭ a loud voyce. Lazarus come forthe. And he that was deed/came forth/bounde hand & fote with grave bondes/ & his face was bounde with a napkin. Ieſus ſayde vnto thē: loowſe him/and let him goo. Then many of the Iewes which came to Mary/ & had ſene the thinges which Ieſus dyd/beleved on him. But ſome of them went their wayes to the Phariſes/ & tolde them what Ieſus had done.

Then gadered the hye preſtes & the Phariſes a counſell & ſayde: what do we? This mā doeth many miracles. Yf we let him ſcape thus/all men will beleve on him/ & yͤ Romaynes ſhall come ⁊ take awaye oure countre ⁊ the people. And one of them named Cayphas which was the hiepreſt ỹ ſame yeare / ſayde vnto them: Ye perceave nothinge at all nor yet conſider that it is expedient for vs/ that one man dye for the people/⁊ not that all the people periſſhe. This ſpake he not of him ſelfe/but beinge hye preſte that ſame yeare/ he prophesied that Jeſus ſhulde dye for the people/and not for the people only / but that he ſhuld gader togeder in one the chyldren of God which were ſcattered abroode. From that daye forth they held a counſell to geder/ for to put him to deeth.

Jeſus therfore walked no more opēly amōge the Jewes: but wēt his waye thence vnto a cōtre nye to a wildernes / into a cite called Ephraim/⁊ there haūted with his diſciples. And the Jewes eſter was nye at hand/⁊ many went out of the countre vp to Jeruſalem before the eſter/to purify them ſelves. Then ſought they for Jeſus/and ſpake bitwene thē ſelves as they ſtode in the tēple: What thinke ye/ſeynge he cōmeth not to the feaſt. The hye preſtes ⁊ Phariſes had geven a cōmaundemēt/that yf eny man knew where he were/ he ſhuld ſhewe it/that they myght take him.

¶ The .xii. Chapter. ✠

mathew. xxvi. mar. xiiii

Then Jeſus ſixe dayes before eſter/came to Bethany where Lazarus was/ which was deed ⁊ whō Jeſus rayſed from deeth. There they made him a ſupper/ and Martha ſerved: but Lazarus was one of A them that ſate at the table with him. Then toke Mary a pounde of oyntmēt called Nardus/perfecte and precious/& anoynted Iesus fete/and wipt his fete with her heer/ and the houſſe was filled of the savor of the oyntmēt. Then ſayde one of his diſciples named Iudas Iſcariot Simōs ſonne/which afterwarde betrayed him: why was not this oyntmēt ſolde for thre hondred pence/ and gevē to the poore: This ſayde he / not that he cared for the pooer:but becauſe he was a thefe / & kept the bagge/and bare that which was geven. Then ſayde Jeſus: Let her alone/agaynſt the daye of my buryinge ſhe kept it. The poore allwayes ſhall ye have with you/but me ſhall ye not allwayes have.

Marie.

B Moche people of the Iewes had knowledge that he was there. And they came not for Jeſus ſake only/but yͭ they myght ſe Lazarus alſo whom he rayſed from deeth. The hye preſtes therfore held a counſell that they myght put Lazarus to deeth alſo / becauſe that for his ſake many of the Iewes went awaye/and beleved on Jeſus.

On the morowe/ moche people that were come to the feaſt/when they hearde yͭ Jeſus ſhuld come to Ieruſalem/toke braunches of palme trees and went and met him/& cryed: Hoſanna/bleſſed is he that in the name of the Lorde/commeth kynge of Iſrael. And Jeſus got a yonge aſſe and ſate theron/accordinge to C that which was writtē: feare not doughter of Siō/beholde thy kynge cōmeth ſittinge on an

Hoſ anna.

mat.xxi.
mar.xi.
luc.xix.f
zach.ix.b

aſſes coolte. Theſe thinges vnderſtode not his diſciples at yͤ fyrſt: but when Jeſus was gloryfied/ then remembryd they that ſoche thinges were written of him/ and that ſoche thinges they had done vnto him.

The people that was with him / when he called Lazarus out of his grave/ ⁊ rayſed him from deeth/ bare recorde. Therfore met him the people/ be cauſe they hearde yͭ he had done ſoche a myracle. The Phariſes therfore ſayde amonge them ſelves: perceave ye how we prevayle no thinge? beholde the worlde goth awaye after him.

Ther were certayne Grekes amõge them/ that came to praye at the feaſt: the ſame cam to Philip which was of Bethſayda a cyte in Galile/ ⁊ deſired him ſayinge: Syr we wolde fayne ſe Jeſus. Philip came ⁊ tolde Andrew. And agayne Andrew ⁊ Philip tolde Jeſus. And Jeſus anſwered them ſayinge: the houre is come yͭ the ſonne of mã muſt be glorified.

✠ Verely verely J ſaye vnto you/ except yͤ wheate corne fall into the grounde and dye/ it bydeth alone. Yf it dye/ it brengeth forth moche frute. He that loveth his lyfe ſhall deſtroye it: ⁊ he yͭ hateth his lyfe in this worlde ſhall kepe it vnto lyfe eternall. Jf eny man myniſter vnto me/ let him folowe me/ ⁊ where J am there ſhall alſo my miniſter be. And yf eny man miniſter vnto me/ him will my father honoure. ☩ D

mar.x.d. and.xvj. mar.viij.

luc.ix.c. ⁊.xvij.g

Now is my ſoule troubled/ ⁊ what ſhall J ſaye? Father delyver me from this houre: but therfore came I vnto this houre. Father glorify thy name. Then came ther a voyce frõ heaven: I have glorified it/& will glorify it agayne. Then sayd the people yͭ stode by & hearde: it thoundreth. Other sayde an angell spake to him. Iesus answered and sayde: this voyce cam not because of me/but for youre sakes.

☩ Now is the iudgement of this worlde:
E now shall yͤ prince of this worlde be cast out. And I/yf I were lifte vp from the erthe/will drawe all men vnto me. This sayde Iesus/ signifyinge what deeth he shuld dye. The people answered him: We have hearde of yͤ lawe yͭ Christ bydeth ever: & how sayest thou then that the sonne of man must be lifte vp? who is yͤ sonne of mã? Then Iesus sayde vnto them: yet a lytell whyle is the light wͭ you. Walke whill ye have light/lest the darcknes come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyll ye have light/beleve on the light/that ye maye be the chyldren of light. ☩

psal.cix. b. & cxvj a. esa.xl c Ezechiel xxxij.

Light. Darckenes.

F These thinges spake Iesus and departed/ & hyd him silfe frõ them. And though he had done so many myracles before them / yet beleved not they on him/yͭ the sayinge of Esayas the Prophet myght be fulfilled/ yͭ he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme of yͤ Lorde opened? Therfore coulde they not beleve/because yͭ Esaias sayth agayne: he hath blinded their eyes and hardened their hertes/that they shuld not se with their eyes & vnderstonde with their hertes/&

esa.liij.a. rom.x.d. esa.vj.c. mat.xiij. mar.iiij.b luc.viij.b actu. xxviij. rom.xj.b tes/ ⁊ ſhuld be converted/ ⁊ I ſhuld heale thē. Soche thinges ſayde Eſaias when he ſawe his glory ⁊ ſpake of him. Nevertheleſſe amōge ye chefe rulers many beleved on him. But because of the phariſes they wolde not be a knowen of it/ leſt they ſhuld be excommunicate. For they loved the prayſe yt is geven of men/ G more then the prayſe that cōmeth of God.

And Jeſus cryed ⁊ ſayde: he that beleveth on me/ beleveth not on me/ but on him yt ſent me. And he that ſeeth me/ ſeeth him that ſent Light. me. ✠ I am come a light into the worlde/ that whoſoever beleveth on me/ ſhuld not byde in darcknes. And yf eny man heare my wordes ⁊ beleve not/ I iudge him not. For I came not to iudge the worlde: but to ſave ye worlde. He that refuſeth me ⁊ receaveth not my wordes/ hath one that iudgeth him. The wordes that I have ſpoken/ they ſhall iudge him in ye laſt daye. For I have not ſpoken of my ſelfe: but the father which ſent me/ he gave me a commaundemēt what I ſhuld ſaye/ and what I ſhuld ſpeake. And I knowe that this cōmaundement is lyfe everlaſtinge. Whatſoever I ſpeake therfore/ evē as the father bade me/ ſo I ſpeake. ✠

¶ The .xiii. Chapter. ✠

BEfore the feaſt of eſter whē Jeſus knewe that his houre was come/ that he A ſhuld departe out of this worlde unto the father. When he loved his which were in the worlde/ unto the ende he loved thē. And when ſupper was ended/ after that the devyll had put in the hert of Judas Iſcariot Simōs ſonne

mathew. xxvj.a.
lu. xxvij
mar. xiiij

sonne/to betraye him: Jesus knowinge that the father had gevē all thinges into his hondes. And that he was come from God and went to God/he rose from supper/and layde asyde his vpper garmentes/⁊ toke a towell/ and gyrd him selfe. After that poured he water into a basyn/and beganne to wash his disciples fete/⁊ to wype them with the towell/ wherwith he was gyrde.

Jesus wassheth his disciples fete.

Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesshe my fete? Jesus answered ⁊ sayde vnto him: what I do/thou wotest not now/but thou shalt knowe herafter. Peter sayd vnto him: thou shalt B not wesshe my fete whill yͤ worlde stondeth. Jesus answered him: yf I wasshe yͤ not/thou shalt have no part with me. Simon Peter sayde vnto him: Lorde/ not my fete only: but also my handes ⁊ my heed. Jesus sayde to him: he that is wesshed/nedeth not save to wesshe his fete/⁊ is clene every whit. And ye are clene: but not all. For he knewe his betrayer. Therfore sayde he: ye are not all clene.

After he had wesshed their fete/⁊ receaved his clothes/⁊ was set doune agayne/he sayde vnto them: wot ye what I have done to you? Ye call me master ⁊ Lorde/ ⁊ ye saye well/ for so am I. If I then youre Lorde and master have wesshed youre fete/ye also ought to wesshe one anothers fete. For I have geven you an ensample/that ye shuld do as I have done to you. Verely verely I saye vnto you/the servaunt is not greater then his master/nether

mat.x.c.
luce.vj.f

the meſſenger greater then he that ſent him.

If ye vnderſtonde theſe thinges/ happy are C
ye yf ye do them. I ſpeake not of you all/ I
knowe whom I have choſen. But that ỹ ſcripture
pſal.xl.c be fulfilled: he that eateth breed wᵗ me/
hath lyfte vp his hele agaynſte me. Now tell
I you before it come: that when it is come to
paſſe/ ye might beleve that I am he. Verely verely
mat.x.d. I ſaye vnto you. He that receaveth whõ
luc.x.c. ſoever I ſende/ receaveth me. And he that receaveth
me/ receaveth him that ſent me.

When Ieſus had thus ſayd/ he was troubled
in the ſprete/ & teſtified ſayinge: verely
verely I ſaye vnto you/ that one of you ſhall
mathew. betraye me. And then the diſciples loked one
xxvj.b. on another doutinge of whõ he ſpake. Ther
mar.xiiii was one of his diſciples/ which leaned on Ieſus
lu.xxij.b boſome/ whom Ieſus loved. To him beckened
Simõ Peter that he ſhuld axe who it
was of whom he ſpake. He then as he leaned
on Ieſus breſt/ ſayde vnto him: Lorde who ys
it? Ieſus anſwered/ he yᵗ ys to whom I geve
a ſoppe/ when I have dept it. And he
wet a ſoppe/ and gave it to Iudas Iſcarioth
Simons ſonne. And after the ſoppe/ Satan
entred into him.

Then ſayd Ieſus vnto him: that thou doſt/ D
do quickly. That wiſt no mã at the table/ for
what intent he ſpake vnto him. Some of thẽ
thought/ becauſe Iudas had the bagge/ that
Ieſus had ſayd vnto him/ bye thoſe thinges
that we have nede af agaynſt ỹ feaſt: or that
he ſhulde geve ſome thinge to the poore. Aſ-
ſone

ſone then as he had receaved the ſoppe / he wēt immediatly out. And it was night. Whē he was gone out/Jeſus ſayde: now is the ſonne of man glorified. And God is glorified by him. Yf God be glorified by him/ God ſhall alſo glorify him/in him ſelfe: ⁊ ſhall ſtrayght waye glorify him.

✠ Deare chyldren/yet a lytell whyle am I with you. Ye ſhall ſeke me/⁊ as I ſayde vnto D the Jewes/whither I goo/thither can ye not come. Alſo to you ſaye I nowe. A newe commaundment geve I vnto you/that ye love togedder/as I have loved you / that even ſo ye love one another. By this *ſhall all mē knowe yͭ ye are my diſciples/yf ye ſhall have love one to another. Simon Peter ſayd vnto him: Lorde whither goeſt thou? Jeſus anſwered him: whither I goo thou canſt not folowe me now/but thou ſhalt folowe me afterwardes. Peter ſayd vnto him: Lorde/why cānot I folowe the now? I will geve my lyfe for thy ſake? Jeſus anſwered him: wilt thou geve thy lyfe for my ſake? Verely verely I ſaye vnto the/ the cocke ſhall not crowe/tyll thou have denyed me thryſe.

New cōmaundement. j.io.ij.b.

* Chriſtes diſciple is knowen.

mathew. xxvj. mar.xiiij luc.xxij.

¶The.xiiii.Chapter. ✠

AND he ſayd vnto his diſciples: Let not youre herte be troubled. Beleve in god ⁊ beleve in me. In my fathers houſſe are many manſions. If it were not ſo/I wolde have tolde you. I go to prepare a place for you. And yf I go to prepare a place for you/I will come agayne/⁊ receave you evē vnto my ſelfe/yͭ where I am/there maye ye be alſo. And whither I go ye knowe/& yͤ waye ye knowe.

Thomas ſayde vnto him: Lorde we knowe not whyther thou goeſt. Alſo how is it poſſible for vs to knowe the waye? Jeſus ſayd vnto him: I am yͤ waye/yͤ truthe & yͤ life. And no man cōmeth vnto the father/but by me. Yf ye had knowē me/ye had knowē my father alſo. And now ye knowe him/& have ſene him.

Philip ſayd vnto him: Lorde ſhew vs the father/and it ſuffiſeth vs. Jeſus ſayde vnto him: have I bene ſo longe tyme wͭ you: & yet haſt thou not knowen me? Philip/he yͭ hath B
ſene me/hath ſene yͤ father. And how ſayeſt thou then: ſhew vs the father? Beleveſt thou not that I am in yͤ father/& the father in me? The wordes that I ſpeake vnto you/ I ſpeakee not of my ſelfe: but yͤ father that dwelleth in me/is he that doeth yͤ workes. Beleve me/ that I am the father & yͤ father in me. At the leeſt beleve me for the very workes ſake.

Verely verely I ſaye vnto you: he that beleveth on me/the workes that I doo / the ſame ſhall he do/& greater workes then theſe ſhall he do/becauſe I go vnto my father. And what ſoever ye axe in my name / yͭ will I do/ yͭ the father might be glorified by the ſonne. Yf ye ſhall axe eny thīge in my name/ I will do it.

✠ If ye love me kepe my *cōmaundementes/& I will praye the father/& he ſhall geve you a nother comforter/ yͭ he maye byde with you ever/which is the ſprete of truthe whome the worlde cānot receave/becauſe the worlde ſeyth

A promiſe
mat. vij. a
mar. xj. c
* By the kepynge the commaundementes is a mankno

de ſeyth him not/nether knoweth him. But ye knowe him. For he dwelleth with you/and ſhalbe in you. I will not leave you comfortleſſe:but will come vnto you.

men that he loueth God

C Yet a litell whyle and the worlde ſeith me no moare:but ye ſhall ſe me. For I live/& ye ſhall live. That daye ſhall ye knowe that I am in my father/& you in me/& I in you.

He that hath my cõmaundemẽtes & kepeth them/the ſame is he that loveth me. And he yͭ loveth me/ſhalbe loved of my father:& I will love him/and will ſhewe myne awne ſelfe vnto him. Judas ſayde vnto him (not Judas Iſcarioth) Lorde what is the cauſe that thou wilt ſhewe thy ſelfe vnto vs/& not vnto the worlde? Jeſus anſwered and ſayde vnto him: yf a man love me and wyll kepe my ſayinges/my father alſo will love him/& we will come vnto him/and will dwelle with him. He that loveth me not/kepeth not my ſayinges. And the wordes which ye heare/are not myne/but the fathers which ſent me.

Who loueth chriſt

Who kepeth chriſtes ſayenges.

D This have I ſpoken vnto you beynge yet preſent with you. But that cõforter which is the holy goſt (whom my father will ſende in my name) he ſhall teache you all thinge/and bringe all thinges to youre remembraunce whatſoever I have tolde you.

Peace I leve with you/my peace I geve vnto you. Not as the worlde geveth/geve I vnto you. Let not youre hertes be greved/nether ſeare ye. Ye have hearde how I ſayde vnto you:I go & come agayne vnto you. If ye loved

Peace

me/ye wolde verely reioyce/becauſe I ſayde/I
go vnto yͤ father. For yͤ father is greater then
I. And now have I ſhewed you/before it come/
yͭ whẽ it is come to paſſe/ye might beleve.

Here after will I not talke many wordes
vnto you. For the rular of this worlde commeth/
⁊ hath nought in me. But that the worlde
maye knowe that I love the father:therfore
as the father gave me cõmaundment/even
ſo do I. ✚ Ryſe let vs go hence.

¶ The .xv. Chapter. ✚

I Am the true vyne/and my father ys an
husbande man. Every braunche that A
Vyne. beareth not frute in me/he will take
awaye. And every braunche that beareth frute/
will he pourge/yͭ it maye bringe moare frute.
Now are ye cleane thorow yͤ wordes which
I have ſpokẽ vnto you. Byde in me/⁊ let me
byde in you. As yͤ braunche cãnot beare frute
of it ſylfe/ excepte it byde in the vyne: no more
can ye/excepte ye abyde in me.

I am the vyne/⁊ ye are the braunches. He
that abydeth in me/⁊ I in him/ the ſame bringeth
forth moche frute. For with out me can
ye do nothinge. Yf a man byde not in me/ he
mat.xvj. ys caſt forthe as a braunche/⁊ is wyddered:⁊
j.io.iij.d. men gadder it/and caſt it into the fyre/ and it
burneth. Yf ye byde in me/and my wordes also
byde in you:aye what ye will/⁊ it ſhalbe
Covenaunt. done to you ✚. Heare in is my father glorified/
that ye beare moche frute/and be made
my diſciples.

As the father hath loved me/evẽ ſo have I
loved

B leved you. Continue in my love: Yf ye ſhall kepe *my cōmaūdemētes/ ye ſhall byde in my love/ evē as J have kept my fathers cōmaundementes/ & byde in his love. Theſe thinges have J ſpoken vnto you/ yͤ my ioye myght remayne in you/ & that youre ioye might be full. ✠ This is my commaundement/ that ye love togedder as J have loved you. Gretter love then this hath no man/ then that a man beſtowe his lyfe for his frendes. Ye are my frēdes/ yf ye do whatſoever J commaunde you. Hence forth call J you not ſervauntes: for the ſervaunt knoweth not what his Lorde doeth. But you have J called frendes: for all thinges that J have hearde of my father/ J have opened to you.

*To kepe the lawe maketh vs contynew in the loue & fauoure of Christ.
ephe.v.a
i.theſ.iiij
j.io.iii.b.
and.iiij.d

Ye have not choſen me/ but J have choſen you & ordeyned you/ that ye go & bringe forthe frute/ & that youre frute remayne/ that whatſoever ye ſhall axe of the father in my name/ he ſhulde geve it you. ✠

C ✠ This cōmaunde J you/ that ye love togedder. Yf yͤ worlde hate you/ ye knowe that he hated me before he hated you. Yf ye were of the worlde/ yͤ worlde wolde love his awne. How be it because ye are not of yͤ worlde/ but J have choſen you out of the worlde/ therfore hateth you the worlde. Remember the ſayinge that J ſayde vnto you: the ſervaūte is not greater then his lorde. Yf they have perſecuted me/ ſo will they perſecute you Yf they have kept my ſayinge/ ſo will they kepe youres.

j.io.iii.d.
and.iiij.d.

But all theſe thinge will they do vnto you

Mar.x.c.
Mathew.xxiiij.

for my names ſake / becauſe they have not
knowen him that ſent me. If I had not come
and ſpoken vnto them / they ſhulde not have
had ſynne: but now have they nothinge to clo-
ke their ſynne with all. He that hateth me / ha-
teth my father. If I had not done workes a-
mōge thē which none other mā dyd they had
not had ſynne. But now have they ſene / & yet
have hated bothe me & my father: evē that the
ſayinge myght be fulfilled that is written in
psal. xxiiij. theyr lawe: they hated me wᵗout a cauſe. ⁋

✠ But when the comforter is come / whom D
I will ſende vnto you frō the father / which
is the ſprete of truthe / which proceadeth of
the father / he ſhall teſtifie of me. And ye
luke. xxiiii. g ſhall beare witnes alſo / becauſe ye have bene
with me from the begynninge.

mathew. xxiiij.

¶ The. xvi. Chapter.

These thinges have I ſayde vnto you /
becauſe ye ſhuld not be offended. A
They ſhall excōmunicat you: ye yᵉ ty-
me ſhall come / that whoſoever killeth you /
wil thinke that he doth God ſervice. And
ſuche thinges will they do vnto you / becauſe
they have not knowen the father nether yet
me. But theſe thinges have I tolde you / that
when that houre is come / ye myght remember
them / that I tolde you ſo. ⁋ Theſe thinges
ſayde I not vnto you at the begynninge / be-
cauſe I was preſent with you.

✠ But now I goo my waye to him that B
ſent me / and none of you axeth me: whither
goeſt thou? But becauſe I have ſayde ſuche
thinges

thinges vnto you/youre hertes are full of ſorowe. Neuertheleſſe I tell you the truth/it is expedient for you that I goo awaye. For yf I goo not awaye/that comforter will not come vnto you. But yf I departe/ I will ſende him vnto you. And when he is come/he will rebuke yͤ worlde of ſynne/and of rightweſnes/and of iudgement. Of ſynne/becauſe they beleve not on me: Of rightweſnes becauſe I go to my father/and ye ſhall ſe me no moare: and of iudgement/becauſe the chefe ruler of this worlde/is iudged all ready.

Synne.

Righteouſnes

Iudgement

C I have yet many thinges to ſaye vnto you: but ye cānot beare them awaye now. How be it when he is come (I meane the ſprete of truthe) he will leade you into all trueth. He ſhall not ſpeake of him ſelfe: but whatſoever he ſhall heare/that ſhall he ſpeake/and he will ſhewe you thinges to come. He ſhall glorify me/for he ſhall receave of myne & ſhall ſhewe vnto you. All thinges that yͤ father hath are myne. Therfore ſayd I vnto you/that he ſhall take of myne and ſhewe vnto you. ☩

☩ After a whyle ye ſhall not ſe me/& agayne after a whyle ye ſhall ſe me: For I goo to D the father. Then ſayd ſome of his diſciples bitwene them ſelves: what is this yͭ he ſayth vnto vs/after a whyle ye ſhall not ſe me/and agayne after a whyle ye ſhall ſe me: and that I go to the father. They ſayd therfore: what is this that he ſayth after a whyle: we cānot tell what he ſayth. Ieſus perceaved/yͭ they wolde axe him/and ſayd vnto them: This is

it that ye enquyꝛe of bitwene youre ſelves/
that I ſayd/ after a whyle ye ſhall not ſe me/
⁊ agayne after a whyle ye ſhall ſe me. Verely
verely I ſaye vnto you: ye ſhall wepe ⁊ lamēt
⁊ the woꝛlde ſhall reioyce. Ye ſhall ſoꝛowe: E
but youre ſoꝛowe ſhalbe tourned to ioye.

A woman when ſhe traveyleth hath ſoꝛo-
we/ becauſe her houre is come: but aſſone as
ſhe is delivered of the chylde/ ſhe remembꝛeth
no moare the anguyſſhe/ foꝛ ioye that a man
is boꝛne in to the woꝛlde. And ye now are in
ſoꝛowe: but I will ſe you agayne/ and youre
hertes ſhall reioyce/ ⁊ youre ioye ſhall no mā
take frō you. ☩ And in that daye ſhall ye axe
me no queſtion. ☩ Verely verely I ſaye vnto
mat.vij.a you/ whatſoever ye ſhall axe the father in my
and.xxj.c name/ he will geve it you. Hitherto have ye
mar.xj.c axed nothinge in my name. Axe and ye ſhall
lu.xj.d. receave it: that youre ioye maye be full.
iaco.j.a.

Promiſe. These thinges have I ſpoken vnto you in F
pꝛoverbes. The tyme will come when I ſhall
no moare ſpeake to you in pꝛoverbes: but I
ſhall ſhewe you playnly from my father. At
that daye ſhall ye axe in myne name. And I
ſaye not vnto you that I will ſpeake vnto my
father foꝛ you. Foꝛ yͤ father him ſelfe loveth
you/ becauſe ye have loved me/ and have beleved
that I came out from God. I went out
from the father/ and came into the woꝛlde: ⁊
I leve the woꝛlde agayne/ and go to yͤ father.

His diſciples ſayd vnto him: loo now ſpeakeſt
thou playnly/ ⁊ thou vſeſt no pꝛoverbe.
Nowe knowe we that thou vnderſtondeſt all
thinges/

thinges/⁊ nedeſt not yͭ eny man ſhuld axe the eny queſtion. Therfore beleve we that thou camſt frõ god. ✠ Jeſus anſwered them: Now ye do beleve. Beholde yͤ houre draweth nye/ ⁊ is already come/ yͭ ye ſhalbe ſcatered every man his wayes/ ⁊ ſhall leave me alone. And yet am J not alone. For yͤ father is with me.

mathew. xxvj. mar. xiiij

Theſe wordes have J ſpokẽ unto you/ yͭ in me ye might have peace. For in yͤ worlde ſhall ye have tribulaciõ: but be of good cheare/ J have over come the worlde.

A

¶ The. xvii. Chapter. ✠

These wordes ſpake Jeſus and lyfte vp his eyes to heven/ and ſayde: father the houre is come: glorify thy ſonne/ that thy ſonne maye glorify the: as thou haſt gevẽ him power over all fleſhe/ that he ſhuld geve eternall lyfe to as many as thou haſt geven him. This is lyfe eternall/ that they myght knowe the that only very God/ and whom thou haſt ſent Jeſus Chriſt.

Eternall lyfe.

J have glorified yͤ on the erth. J have fynyſſhed yͤ worke which thou gaveſt me to do. B And now glorify me thou father wͭ thyn awne ſelfe/ with the glory which J had with yͤ yerre yͤ worlde was. J have declared thy name unto yͤ men which thou gaveſt me out of the worlde. Thyne they were/ ⁊ thou gaveſt them me/ and they have kept thy ſayinges. Now they knowe that all thinges whatſoever thou haſt geven me/ are of the. For J have geven unto them the wordes which thou gaveſt me/ ⁊ they have receaved them/ ⁊ knowe ſurely that I came out from the:and doo beleve that thou dyddeſt ſend me.

I praye for them/⁊ praye not for the worlde: but for thē which thou haſt gevē me/for they are thyne. And all myne are thyne/⁊ thyne are myne/ ⁊ I am glorified in thē. And now am I no moare in the worlde/but they are in the worlde/⁊ I come to yͤ. ✠ ✠ Wholy father kepe in thyne awne name/ thē which thou haſt geven me/that they maye be one/as we are. Whyll I was with thē in yͤ worlde/I kepte thē in thy name. Thoſe yͭ thou gaveſt me/have I kepte/⁊ none of thē is loſt/but that loſt chylde/that the ſcripture myght be fulfilled.

C

pſal. c.viij.b.

Now come I to the/and theſe wordes ſpeake I in the worlde/that they myght have my ioye full in thē. I have geven them thy wordes/and the worlde hath hated them/becauſe they are not of the worlde/even as I am not of the worlde. I deſyre not that thou ſhuldeſt take thē out of the worlde: but that thou kepe them from evyll. ✠ They are not of the worlde/as I am not of the worlde. Sanctify thē wͭ thy truth. Thy ſayinge is truth. As thou dyddeſt ſend me into the worlde/even ſo have I ſent them into the worlde/and for their ſakes ſanctify I my ſelfe / that they alſo myght be ſanctified thorowe the trueth.

D

I praye not for them alone: but for them alſo which ſhall beleve on me thorowe their preachynge/that they all maye be one/as thou father arte in me/⁊ I in the/that they maye be alſo one in vs/that the worlde maye beleve that thou haſt ſent me. And that glory that thou gaveſt me/I have geven them/that they maye be one/as we are wone. I in them and thou in me/that they maye be made perfecte in one/and that the worlde maye knowe that thou haſt ſent me/⁊ haſt loved them/as thou haſt loved me.

Father/I will that they which thou haſt geven me/be with me where I am/that they maye ſe my glory which thou haſt geven me. For thou lovedeſt me before the makynge of the worlde. O ryghteous father/yͤ very worlde hath not knowen the:but I have knowen the/⁊ theſe have knowen that thou haſt ſent me. And I have declared vnto them thy name/and will declare it/that the love wher wᵗ thou haſt loved me/be in them/and that I be in them.

¶ The .xviii. Chapter. ✠

A When Jeſus had ſpoken theſe wor- mathew
des/he wẽt forth with his diſciples xxvj.c.
over the broke Cedron/where was a mar.
garden/into the which he entred with his di- xiiij.c.
ſciples. Judas alſo which betrayed him/kne- luke.
we the place: for Jeſus ofte tymes reſorted xxij.d.
thyther with his diſciples. Judas then after mathew
B he had receaved a bonde of men/and miniſtres xxvj.c.
of the hye Preſtes and Phariſes/came thy- marke.
ther with lanterns and fyerbrondes and we- xiiij.c.
pens. Then Jeſus knowynge all thinges lu.xxij.c
that ſhuld come on him/went forth and ſay-
de vnto them: whom ſeke ye? They anſwe-
red him: Jeſus of Nazareth. Jeſus ſayde vn-
to them: I am he.

Judas alſo which betrayed him/ſtode with
them. But aſſone as he had ſayd vnto them/
I am he they went backe wardes ⁊ fell to the
grounde. And he axed thẽ agayne: whome ſeke
ye? They ſayde: Jeſus of Nazareth. Jeſus
anſwered/I ſayde vnto you/I am he. If ye
ſeke me/let theſe goo their waye. That ẏͤ ſayinge
might be fulfilled which he ſpake: of thẽ
which thou gaveſt me/have I not loſt one.

Simon Peter had a ſwearde/⁊ drue it/⁊ ſmote
the hye preſtes ſervaunt/⁊ cut of his ryght
Malchas. eare. The ſervauntes name was Malchas.
Then ſayde Jeſus vnto Peter: put vp thy
ſwearde into ẏͤ ſheath: ſhall I not drinke of ẏͤ
cup which my father hath geven me? Then
the cõpany ⁊ the captayne/⁊ the miniſtres of
of the Jewes/toke Jeſus ⁊ bounde him/⁊ led
him awaye to Anna fyrſt: For he was fatherelawe
vnto Cayphas/which was ẏͤ hye preſte
that ſame yeare. Cayphas was he that gave
counſell to ẏͤ Jewes/that it was expediẽt
that one man ſhuld dye for the people.

And Simon Peter folowed Jeſus ⁊ another
diſciple: that diſciple was knowen of ẏͤ hye
preſte/⁊ went in with Jeſus into the pallys
of the hye preſte. But Peter ſtode at the dore
with out. Then went out that other diſciple
which was knowen vnto the hye preſte/⁊ ſpake
mathew. xxvj. to the damſell that kept the dore/⁊ brought
mar. xiiij in Peter. Then ſayde ẏͤ damſell that kept the
luc. xxij dore/vnto Peter: Arte not thou one of this
mannes diſciples? He ſayde: I am not. The
ſervauntes ⁊ the miniſtres ſtode there/⁊ had
made

made a fyre of coles: for it was colde: & they warmed them ſelves. Peter alſo ſtode amonge them and warmed him ſelfe.

D The hye preſte axed Jeſus of his diſciples & of his doctrine. Jeſus anſwered him: I ſpake openly in yͤ worlde. I ever taught in yͤ ſynagoge & in the temple whyther all yͤ Jewes reſorted/& in ſecrete have I ſayde nothynge: Why axeſt thou me? Axe them whiche hearde me/what I ſayde vnto thẽ. Beholde they can tell what I ſayde. Whẽ he had thus ſpoken/one of yͤ miniſtres which ſtode by/ſmote Jeſus on the face ſayinge: anſwereſt thou the hye preſte ſo? Jeſus anſwered him. If I have evyll ſpokẽ/beare witnes of yͤ evyll: yf I have well ſpokẽ/why ſmyteſt thou me? And Annas ſent him bounde vnto Caiphas yͤ hye preſte.

ma.xxvj
mar.xiiij
luc.xxij.

E Simon Peter ſtode and warmed him ſelfe. And they ſayde vnto him: arte not thou alſo one of his diſciples? He denyed it/and ſayde: I am not. One of the ſervauntes of the hye preſte (his coſyn whoſe eare Peter ſmote of) ſayde vnto him: dyd not I ſe the in the garden with him? Peter denyed it agayne: & immediatly the cocke crewe.

mathew.
xxvij.
mar.xv a
lu.xxij g

F They led they Jeſus frõ Cayphas into the hall of iudgement. It was in the mornynge/& they them ſelves went not into the iudgement hall leſt they ſhuld be defyled/but that they myght eate the paſchall lambe. Pylate then went out vnto thẽ & ſayde: what accuſacion bringe ye agaynſte this man? They anſwered and ſayd vnto him. If he were not an

evyll doar/we wolde not have delyvered him
vnto the. Then ſayd Pylate vnto thē: take ye
him/and iudge him after youre awne lawe.
Then the Jewes ſayde vnto him. It is not
lawfull for vs to put eny mā to deeth. That yͤ
mat. xx. c wordes of Jeſus myght be fulfilled which he
mathew ſpake/ſignifyinge what deeth he ſhuld dye.

xxvij. Then Pylate entred into the iudgemēt hall
mar. xv b agayne/& called Jeſus/& ſayd vnto him: arte
lu. xxiij. thou the kynge of yͤ Jewes? Jeſus anſwered:
ſayſt thou that of thy ſelfe/or dyd other tell
it the of me? Pylate anſwered: Am I a Jewe?
Thyne awne nacion & hye preſtes have de-
lyvered yͤ vnto me. What haſt thou done? Je
ſus anſwered: my kyngdome is not of this
worlde. Yf my kyngdome were of this worl-
de/then wolde my miniſtres ſuerly fight/yͭ I
ſhuld not be delyvered to yͤ Jewes/but now
is my kyngdome not frō hence. Pylate ſayde
vnto him: Arte thou a kynge then? Jeſus an-
ſwered: Thou ſayſt yͭ I am a kynge. For this
cauſe was I borne/& for this cauſe came I in-
to yͤ worlde/yͭ I ſhuld beare witnes vnto the
trueth. And all that are of yͤ trueth heare my
voyce. Pilate ſayde vnto him: what thinge is
trueth? And when he had ſayd yͭ/he went out
agayne vnto the Jewes/& ſayde vnto them:
I fynde in him no cauſe at all. Ye have a cu-
mathe. ſtome/that I ſhuld delyver you one lowſſe
xxvij. at eſter. Will ye that I lowſe vnto you the
mar. xu b kynge of yͤ Jewes. Then cryed they all agay-
lu. xxij. ne ſayinge: Not him/but Barrabas/that Bar
rabas was a robber. ¶ The. xix. Chap.

mathew. xxvii. mar. xv b

A Then Pylate toke Jeſus and ſcourged him. And yͤ ſoudiers wounde a croune of thornes and put it on his heed. And they dyd on him a purple garment/and ſayd: hayll kynge of the Jewes:⁊ they ſmote him on the face. Pylate went forthe agayne/⁊ ſayde vnto them: beholde J bringe him forth to you/that ye maye knowe/that J fynde no faute in him. Then came Jeſus forthe wearynge a croune of thorne and a robe of purple. And Pylate ſayd vnto them: beholde yͤ man. When the hye Preſtes and miniſtres ſawe him/they cryed ſayinge: crucify him/crucify him. Pylate ſayde vnto them. Take ye him and crucify him: for J fynde no cauſe in him. The Jewes anſwered him. We have a lawe/and by oure lawe he ought to dye: becauſe he made him ſelfe the ſonne of God.

B When Pylate hearde that ſayinge/he was the moare afrayde/⁊ went agayne into yͤ iudgment hall/and ſayde vnto Jeſus: whence arte thou? But Jeſus gave him none anſwere. Then ſayde Pylate vnto him. Speakeſt thou not vnto me? knoweſt thou not that J have power to crucify the/⁊ have power to lowſe the? Jeſus anſwered: Thou couldeſt have no power at all agaynſt me/except it were geven the from above. Therfore he yͭ delyvered me vnto the/is moare in ſynne. And from thence forthe ſought Pylate meanes to lowſe him: but the Jewes cryed ſayinge: yf thou let him goo/thou arte not Ceſars frende. For whoſoever maketh hi ſelfe a kynge/is agaynſt Ceſar

When Pylate hearde yͤ ſayinge/he brought Jeſus forthe/and ſate doune to geve ſentẽce/in a place called the pavement:but in the Hebrue tonge/Gabbatha. It was the Saboth even which falleth in the eſter feſt/and aboute the ſixte houre. And he ſayde vnto the Jewes: beholde youre kynge. They cryed/awaye with him/awaye with him/crucify him. Pylate ſayde vnto them. Shall I crucify youre kynge? The hye Preſtes anſwered: we have no kynge but Ceſar. Then delyvered he him vnto them/to be crucified.

mathew. xxvij.
mar. xv b
lu. xxiiij c

And they toke Jeſus and led him awaye. And he bare his croſſe/and went forthe into a place called the place of deed mens ſculles/which is named in Hebrue/Golgatha. Where they crucified him and two other with him on ether ſyde one/and Jeſus in the myddes. And Pylate wrote his tytle/and put it on the croſſe. The writynge was/Jeſus of Nazareth/kynge of the Jewes. This tytle reed many of the Jewes. For the place where Jeſus was crucified/was nye to the cite. And it was written in Hebrue/Greke ⁊ Latyn. Then ſayde the hye preſtes of yͤ Jewes to Pylate:wryte not/kynge of the Jewes:but that he ſayde/I am kynge of the Jewes. Pylate anſwered: what I have written/that have I written.

mathew. xxvij.
mar. xv b
lu. xxiij.

Then the ſoudiers/when they had crucified Jeſus/toke his garmentes ⁊ made foure partes/to every ſoudier a parte/⁊ alſo his coote. The coote was with out ſeme/wrought vpon thorowe out. And they ſayde one to another.

Let vs not devyde it:but caſt loote who ſhall have it. That yͤ ſcripture myght be fulfilled which ſayth: They parted my rayment amõge them/and on my coote did caſt lottes. And the ſoudiers dyd ſoche thinges in dede.

pſa.xxi.

Ther ſtode by the croſſe of Jeſus/ his mother/⁊ his mothers ſiſter/ Mary the wyfe of Cleophas/and Mary Magdalene. When Jeſus ſawe his mother/⁊ the diſciple ſtondinge whom he loved/he ſayd vnto his mother: woman beholde thy ſonne. Then ſayde he to the diſciple: beholde thy mother. And from that houre the Diſciple toke her for his awne.

After that when Jeſus perceaved that all thinges were performed: that the ſcripture myght be fulfilled/he ſayde: I thyrſt. Ther ſtode a veſſell full of veneger by. And they filled a ſponge with veneger/⁊ wounde it about with yſope/⁊ put it to his mouth. Aſſone as Jeſus had receaved of the veneger/he ſayde: It is fyneſſhed/and bowed his heed/and gave vp the gooſt.

pſalmo. lxviii.

The Jewes then becauſe it was the ſaboth even/yͭ the bodyes ſhuld not remayne vpon yͤ croſſe on yͤ ſaboth daye (for that ſaboth daye was an hye daye) beſought Pylate that their legges myght be brokẽ ⁊ that they myght be taken doune. Then came the ſoudiers ⁊ brake the legges of the fyrſt/⁊ of the other which was crucified with Jeſus. But when they came to Jeſus/⁊ ſawe that he was deed already they brake not his legges: but one of the ſoudiers with a ſpeare/thruſt him into the ſyde/

& forth with came ther out bloud and water.

exo. xii.
num. ix. b
zacha. xii

And he that ſawe it/bare recorde/and his recorde is true. And he knoweth that he ſayth true/ that ye myght beleue alſo. Theſe thinges were done that the ſcripture ſhuld be fulfilled: Ye ſhall not breake a boone of him. And agayne another ſcripture ſayeth: They ſhall looke on him/whom they pearſed.

mathew. xxvii.
mar. xv. b
luc. xxiii.
ioa. iii. a.

After that/ Joſeph of Aramathia(which was a diſciple of Jeſus: but ſecretly for feare of yͤ Jewes) beſought Pylate that he myght take doune the body of Jeſus. And Pylate gave him licence. And ther cam alſo Nicodemus which at the beginnynge came to Jeſus by nyght/& brought of myrre and aloes mingled together aboute an hundred pounde wayght. Then toke they the body of Jeſu & wounde it in lynnen clothes with the odoures as the maner of the Jewes is to bury. And in the place where Jeſus was crucified/ was a garden/& in yͤ garden a newe ſepulcre/ wherin was never man layde. There layde they Jeſus becauſe of the Jewes ſaboth even/ for the ſepulcre was nye at honde.

✠ The. xx. Chap. ✠

mathew. xvi. a.
lu. xxiiii.

The morow after the ſaboth daye/came Mary Magdalene erly/ when it was yet darcke/vnto yͤ ſepulcre/& ſawe the ſtone taken awaye from yͤ toumbe. Then ſhe ranne/& came to Simon Peter & to the other diſciple whom Jeſus loved/ and ſayde vnto them. They have taken awaye the Lorde out of the toumbe/& we cannot tell where they have layde him. Peter went forth & that other

diſciple

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diſciple/⁊ came vnto the ſepulcre. They ranne
bothe to gether/and that other diſciple dyd
out runne Peter/⁊ came fyrſt to the ſepulcre.
And he ſtouped doune ⁊ ſawe the lynnen clothes
lyinge/yet wēt he not in. Then came Simon
B Peter folowynge him/⁊ went into yͤ ſepulcre/
⁊ ſawe the lynnen clothes lye/and the
napkyn that was aboute his heed/not lyinge
with the lynnen clothe/but wrapped togeder
in a place by it ſelfe. Then went in alſo that
other diſciple which came fyrſt to the ſepulcre/
and he ſawe and beleved. For as yet they
knew not the ſcriptures / that he ſhuld ryſe
agayne from deeth. ✠ And the diſciples wēt
awaye agayne vnto their awne home.

✠ Mary ſtode with out at the ſepulcre wepynge. mathew.
C And as ſhe wept/ſhe bowed her ſelfe xxviij
into the ſepulcre ⁊ ſawe two angels in whyte marke.
ſittyng/the one at the heed ⁊ the other at the xvj. b.
fete/where they had layde the body of Jeſus.
And they ſayde vnto her: woman why wepeſt
thou? She ſayde vnto thē: For they have taken
awaye my lorde/⁊ I wote not where they
have layde him. When ſhe had thus ſayde/
ſhe turned her ſelfe backe ⁊ ſawe Jeſus ſtondynge/
⁊ knewe not that it was Jeſus. Jeſus
ſayde vnto her: woman why wepeſt thou?
Whom ſekeſt thou? She ſuppoſynge that he
D had bene the gardener/ſayde vnto him. Syr yf
thou have borne him hēce tell me where thou
haſt layde him/that I maye fet him. Jeſus
ſayde vnto her: Mary. She turned her ſelfe/
and ſayde vnto him: Rabboni/which is to

ſaye maſter. Jeſus ſayde vnto her/touche me not/for J am not yet aſcended to my father. But goo to my brethren and ſaye vnto them/ J aſcende vnto my father and youre father to: my god & youre god. Mary Magdalene came & tolde the diſciples yᵗ ſhe had ſene the lorde/ & yᵗ he had ſpoken ſoche thinges vnto her. ⊢

mat. xxviij mar. xvic luke. xxviii. i.cor.xv.a

✠ The ſame daye at nyght/which was the E morowe after yᵉ ſaboth daye/when the dores were ſhut/where the diſciples were aſſembled to geder for feare of the Jewes/came Jeſus & ſtode in the myddes/& ſayd to thē: peace be with you. And when he had ſo ſayde/he ſhewed vnto them his hondes/& his ſyde. Then were the diſciples glad when they ſawe the Lorde. Then ſayde Jeſus to them agayne: peace be with you. As my father ſent me/even ſo ſende J you. And when he had ſayde that/he brethed on them and ſayde vnto thē: Receave yᵉ holy *gooſt. Whoſoevers ſynnes ye remyt they are remitted vnto thē. And whoſoevers ſynnes ye retayne/they are retayned. ⊢

*here is payed that is promyſe d. mat. xvi. A couenaunt vpõ byndyng & lowſynge.

✠ But Thomas one of yᵉ twelve/called Di- F dymus/was not with thē when Jeſus came. The other diſciples ſayd vnto him: we have ſene yᵉ lorde. And he ſayde vnto thē: except J ſe in his hondes the prent of the nayles/& put my fynger in the holes of the nayles/& thruſt my honde into his ſyde/J will not beleve.

And after. viii. dayes agayne/his diſciples were with in/& Thomas with them. Then came Jeſus when the dores were ſhut/& ſtode in the myddes and ſayde: peace be with you.

G After that ſayde he to Thomas: bringe thy fynger hether/and ſe my hondes/⁊ bringe thy honde ⁊ thruſt it into my ſyde/⁊ be not faythleſſe/but belevynge. Thomas anſwered ⁊ ſayde vnto him: my Lorde/⁊ my God. Jeſus ſayde vnto him. Thomas/becauſe thou haſt ſene me/ therfore thou beleveſt: Happy are they that have not ſene/and yet beleve.

And many other ſignes dyd Jeſus in the preſence of his diſciples/which are not writen in this boke. These are written that ye myght beleve/that Jeſus is Chriſt the ſonne of God/⁊ that in belevynge ye myght have lyfe thorowe his name. ✠

¶ The.xxi.Cha. ✠

A After that Jeſus ſhewed him ſelfe agayne/at the ſee of Tyberias. And on this wyſe ſhewed he him ſelfe. There were to geder Simon Peter ⁊ Thomas/which is called Didymus: and Nathanael of Cana a citie of Galile/and the ſonnes of Zebedei/⁊ two other of the diſciples. Simon Peter ſayde vnto them: J goo a fyſſhynge. They ſayde vnto him: we alſo will goo with the. They C wẽt their waye ⁊ entred into a ſhippe ſtraught waye/and that nyght caught they nothinge. But when the mornynge was now come/Jeſus ſtode on the ſhore: neverthelesſe the diſciples knewe not yͭ it was Jeſus. Jeſus ſayde vnto thẽ: ſyrs/have ye eny meate? They anſwered him/no. And he ſayde vnto them: caſt out yͤ net on the ryght ſyde of the ſhip/and ye ſhall fynde. They caſt out/⁊ anõne they were not able to drawe it for yͤ multitude of fyſſhes

Then ſayde the diſciple whom Jeſus loved/vnto Peter: It is the Lorde. When Simon Peter hearde/that it was yͤ lorde/he gyrde his mantell to him (for he was naked) and ſprange into the ſee. The other diſciples came by ſhip: for they were not farre from londe/but as it were two hondred cubites/⁊ they drewe the net with fyſſhes. Aſſone as they were come to londe/they ſawe hoot coles ⁊ fyſſhe layd ther on/and breed. Jeſus ſayde vnto them: bringe of the fyſſhe which ye have now caught. Simon Peter ſtepped forthe and drewe the net to londe full of greate fyſſhes/an hondred and.liii. And for all ther were ſo many/yet was not the net broken. Jeſus ſayde vnto them: come and dyne. And none of the diſciples durſte axe him: what arte thou? For they knewe that it was the lorde. Jeſus then came and toke breed/⁊ gave them/⁊ fyſſhe lykwyſe. And this is now the thyrde tyme that Jeſus appered to his diſciples/after that he was ryſen agayne from deeth. ✠

When they had dyned/Jeſus ſayde to Simon Peter: Simon Joãna/loveſt thou me more then theſe? He ſayde vnto him: ye Lorde/thou knoweſt/that I love the. He ſayde vnto him: fede my * lambes. He ſayde to him agayne the ſeconde tyme: Simõ Joãna/loveſt thou me? He ſayde vnto him: ye lorde thou knoweſt that I love yͤ. He ſayde vnto him: fede my ſhepe. He ſayde vnto him yͤ thyrde tyme: Simon Joanna loveſt thou me? And Peter ſorowed becauſe he ſayde to him yͤ thyrde tyme/loveſt thou

* He loneth Chriſt that fedeth his lambes ⁊ ſhepe.

thou me/and ſayde vnto him: Lorde/thou knowest all thinge/thou knoweſt that I love the. E Jesus ſayde vnto him: fede my ſhepe.

Verely verely I ſaye vnto the/when thou waſt yonge/thou gerdedſt thy ſelfe/and walkedſt whyther thou woldeſt: but when thou arte olde/thou ſhalt ſtretche forthe thy hondes/⁊ a nother ſhall gyrde yͤ/⁊ leade the whyther thou woldeſt not. That ſpake he ſignifyinge by what deeth he ſhuld glorify God. ij.pe.i.c

And whē he had ſayde thus/he ſayd to him * folowe me. Peter turned about ⁊ ſawe that diſciple whō Jeſus loved folowynge: which alſo lened on his breſt at ſupper ⁊ ſayde: Lorde which is he yͭ ſhall betraye the? When Peter ſawe him/he ſayde to Jeſus: Lorde what ſhall he here do? Jeſus ſayd vnto him/Yf I F will have him to tary tyll I come/what is that to the? folowe thou me. Then went this ſayinge a broode amonge the brethren / that that diſciple ſhulde not dye. Yet Jeſus ſayde not to him/he ſhall not dye: but yf I will that he tary tyll I come/what is that to the? The ſame diſciple is he/which teſtifieth of theſe thinges/⁊ wrote theſe thinges. And we knowe/that his teſtimony is true. * There are alſo many other thinges which Jeſus dyd: the which yf they ſhuld be written every won I ſuppoſe the worlde coulde not cōtayne the bokes that ſhuld be written.

¶ Here endeth the Goſpell
of Saynct John.